

Rab H. says, the Mishnah means that the finger is put into the mouth (produce a shrill sound). Bab. ib. 19^b (phonetic play) צָרָה דָּאָר מַאי דִּיאָר the match to this (the middle finger) [comment.: the nearest to this (the index finger)], what is it? The thumb, i.e. the sound is produced with these two fingers. Tanh. Bo 14 אַמְצַעִת אַמְצַעִת... אַמְצַעִת אַמְצַעִת up to 'the snapping finger', that is the middle finger.

צָרָה m. (צָרָה I) *manufacturer or seller of common cloth (or clothes)*.—*Pl.* צָרָה. B. Mets. 51^b בַּצָּרָה דִּירָה בִּי בַּצָּרָה B. Mets. 51^b (ed. Ms. H. a. R. 1 (ed. צָרָה, Var. צָרָה; v. Rabb. D. S. a. l. note 4; Ar. צָרָה; older eds. in Rashi צָרָה) it refers to manufacturers &c., who pay four percent. commission.

צָרָה f. pl. (preced.) *rough cloth-garments* (which one does not mind selling), opp. מַאֲנִי מַאֲנִי (good) garments for one's own use. B. Mets. 51^a older eds., Ms. F. a. H. (Ms. R. 1 צָרָה, later eds. צָרָה; v. Rabb. D. S. a. l. note 70).

צָרָה, v. צָרָה II.

צָרָה I (b. h.; צָרָה) [*nearest*], *associate wife, rival* (cmp. רֵעָה). Yeb. I, 2 פְּטוּרָהּ כִּי צָרָתָהּ פְּטוּרָהּ as a man's daughter (who was the wife of his brother that died without issue) is exempt from marrying the *yabam* (her father), so is her associate exempt. Ib. הִלְכָהּ צָרָתָהּ (her father), so is her associate exempt. Ib. הִלְכָהּ צָרָתָהּ if this his daughter's associate marries a second brother of his who has another wife besides her, and he dies (without issue): as his daughter's former associate is exempt, so is the latter's present associate exempt; a. v. fr.—Snh. 103^b; Yoma 9^b; Num. R. s. 7 מִסְכָּחָהּ, v. מִסְכָּחָהּ I. Midr. Till. to Ps. CI וְעָבַר בֵּינָם צָרָה וְעָבַר בֵּינָם צָרָה and a rival crossed the sea' (Zech. X, 11), that means the image of Micah; Num. R. s. 16, end; Mekh. Bo, s. 14.—Yoma 19^b, v. צָרָה.—*Pl.* צָרָה. Yeb. I, 1 צָרָה צָרָה, צָרָה צָרָה, fifteen women (married severally to the brother of a man with whom marriage is forbidden) cause the exemption from *yibbum* (יָבֻם) of their associates, and eventually the associates of their associates. Ib. 4 בֵּיתָם the school of Shammai allows the rivals of a woman forbidden on account of consanguinity to be married to one of the brothers of the deceased (without issue); a. fr.

צָרָה II f. (b. h.; צָרָה) 1) fem. of צָרָה.—2) *anguish, trouble, distress, persecution*. Ber. 9^b בְּשַׁעֲתָהּ לֵצָ' time enough for the trouble when it comes ('sufficient unto the day is the evil thereof'). Ib. 63^a (ref. to Prov. XXIV, 10) בְּיוֹם צָרָה he who neglects the words of the Law, has no strength on the day of trouble. Pes. 117^a עַל כֵּן צָרָה צָרָה in every trouble that may not come (euphem. for: that comes) upon them. Yeb. 63^b (from Ben Sira) אַל תִּשְׁוֹחַח צָרָתָהּ מָחָר וְכִי תִּשְׁוֹחַח צָרָתָהּ שֶׁנֶּעֱשִׂיתָ צָרָה וְכִי תִּשְׁוֹחַח צָרָתָהּ because she was a trouble (an object of envy) to her companions. Snh. IV, 5 וְכִי תִּשְׁוֹחַח צָרָתָהּ שֶׁנֶּעֱשִׂיתָ צָרָה lest you say, why should

we undergo this trouble (of giving testimony)? &c. Gen. R. s. 81 וְכִיִּין שָׂרָאָה שְׂצָרָהּ צָרָה and when he saw that his trouble was a real trouble (when he felt greatly embarrassed). Ib. אַל תִּשְׁוֹחַח צָרָתָהּ do not cause me to mention my trouble. Cant. R. to III, 4 (ref. to Is. XXI, 2) כְּבִי נִרְעָלָה (נִרְעָלָה) צָרָתָהּ שֶׁל עֵילָם... כְּבִי נִרְעָלָה צָרָתָהּ (not נִרְעָלָה) the anguish which Elam has to bring has already been brought up (prepared),... the anguish through Media has already been created; a. v. fr.—*Pl.* צָרָה. Ber. 13^a אֲדִינוּתָהּ וְכִי צָרָה the later troubles make us forget the earlier; Y. Sot. IX, 24^b top. Y. Meg. I, 70^d צָרָה שֶׁל הַמֶּן... צָרָה שֶׁל הַמֶּן have we not enough with the persecutions that visit us (on account of which we hold fast-days), that you want to impose upon us (the fast in commemoration of) the persecution by Haman? Snh. 97^a; a. v. fr.

צָרָה m. (צָרָה) *smelter, goldsmith*.—*Pl.* צָרָה. Kidd. 82^a Ar. (ed. צָרָה).

צָרָה m. (צָרָה) *need, use, profit*. Targ. Y. Num. VII, 5, v. צָרָה II. Targ. Hos. VIII, 8 (h. text צָרָה). Targ. Is. LII, 12. Targ. Job XXXV, 3. Targ. II Kings V, 7 וְכִי צָרָה אֵיךְ בִּי צָרָה does the Lord need me &c.; a. fr.—[Targ. Ps. LXX, 1, v. צָרָה.]

צָרָה m. (b. h.; צָרָה) *smelter, goldsmith*. Y. Meg. III, 74^a bot., v. צָרָה.

צָרָה, v. צָרָה.

צָרָה m. (צָרָה I) *enmity*. Num. R. s. 21 בְּיוֹן וּמִלְחָמָה וְצָרָה disgrace, wars and enmity (Tanh. Pinh. 3 צָרָה).

צָרָה I m. (b. h.; צָרָה I) 1) *knot*. Kel. XXVI, 4 (צָרָה) צָרָה if they are tied up with a temporary knot; צָרָה with a permanent knot; Y. Kil. VI, 30^c. Ib. עֵילָם צָרָה a permanent knot requires cutting through (to be opened); a temporary knot does not &c.—2) *bundle, bag*. Kel. I. c. 2 הַמְּגִלָּה צָרָה a piece of leather in which jewels are bound up; צָרָה הַמְּגִלָּה in which money is bound up; Tosef. ib. B. Bath. IV, 3. Snh. 68^a. Ex. R. s. 20; a. fr.

צָרָה II m. (b. h.; צָרָה II, v. צָרָה) *pebble, stone*. Sabb. VIII, 6 (81^a) צָרָה אֵין אֵין צָרָה, read as in Y. ed. אֵין אֵין צָרָה; Tosef. ib. VIII (IX), 22; Y. ib. VIII, 11^c top (v. Rabb. D. S. to Sabb. I. c. note 3). Gitt. 64^b, a. e. וְזָרַק אֶת צָרָה a child that is given a pebble and throws it away, a nut and takes it. Men. I, 2 קָמַן וְעָלָה בִּידוֹ צָרָה if the priest took a handful (of the meal offering), and a pebble was in it. T'bul Yom I, 4 שֶׁבַכְכָּר צָרָה a pebble (or a piece of earthen ware) put as a mark on a loaf; a. fr.—*Pl.* צָרָה. Y. Erub. V, 22^c top. Y. Yoma IV, beg. 41^b וְכִי צָרָה שְׁנֵי צָרָה (not צָרָה) let him take two pebbles, one black &c.; a. fr.—[Yalk. Lev. 587 נִפְלִי מִמֶּנִּי צָרָה, read: נִפְלִי מִמֶּנִּי צָרָה.]

צָרָה ch. same. Y. Snh. VII, end, 25^d. Ib. צָרָה (corr. acc.).

צָרָה, Lev. R. s. 15 בַּצָּרָה, read: בַּצָּרָה (v. Lam. B. to IV, 20).

* **סִלְסִילִי** f. pl. (v. preced. art.) *rough, stone-like*. Snh.
96^b, Ms. M., v. **סִלְסִילִי** II.

צָרַח (b. h.; emp. צָרַר) to *scream, croak*. Tosef. Sabb. VI (VII), 6 קרא עורב ו"א צָרַח ו"ב if a raven cries, and one says to him, croak . . ., this is a superstitious practice; Yalk. Lev. 587 צָרַח (corr. acc.); Sabb. 87^b, v. עורבת.

קם ויצ' אמר I, צריח ch. same. Lam. R. to I, 3 (וצריח) he stood up and screamed (after him), saying to him &c.

**Af. אָפּצוּרײַם* to call together; (of the bear) to growl. Targ. Prov. XXVIII, 15 (Ms. מִסְרִיִּים; h. text שׁוֹקֵק).

Ithpe. אָסַף to be called together, be summoned. Targ.
O. a. Y. I Num. XXIV, 24.

צָרָה II (interch. with צָרָה, צָרָה) *to be narrow*; צָרָה *to worry*; *to be sorry, be afraid*. Gen. R. s. 91 לִיה וַיִּצָּר (not צָרָה) he was afraid, and fled. Ib. וַיִּצָּר לִי מִיָּדָיו וְכִי and I was afraid of thee, lest thou kill me. Y. Ber. I, beg. 2^a וְכִי מִקְמִי וְכִי (ed. דַּרְצִי, corr. acc.) they are afraid of wild beasts. Esth. R. to I, 22; Lev. R. s. 12 לִי וְכִי (not דַּרְצִי), נִשְׁתָּרָה.

Itzpe, אִיצְפָּה (אִיצְפָּה) same. Gen. R. I. c. ומִצְפָּה לֹא שָׁלַחְתִּי (some ed. (מִצְפָּה) and I am sorry that I did not ask it; Y. Ber. VII, 11^b לא ומִצְפָּה לֹא שָׁלַחְתִּי (read: (מִצְפָּה) read: (מִצְפָּה) Yalk. Gen. 148 וּצְרִי לִי מִצְפָּה (מִצְפָּה) read: וּצְרִי לִי מִצְפָּה (read: וּצְרִי, a. corr. acc.; v. Rashi to Ber. 48^a).

צִיָּרָא, צִיָּרָא m. (preced.) *anguish*, צִיָּרָא (prob.)
angina pectoris; *pain of the heart* (Rashi). Gitt. 69^b לֵב
 רַבִּי a remedy for &c. Ber. 40^a לֵב רַבִּי Ms. F. a. Ar. (ed.
 לְחֻלְשָׁא; v. Rabb. D. S. a. l. note 400). Cmp. צִיָּרָא.

צָרָה I, צָרָה to split, tear. Targ. II Esth. IV, 1.—Ab. Zar. 30^a וַיִּרְאֵהוּ רִצְצֵי... וַיִּזְרֵהוּ (Ar. צָרָה) saw a serpent split (cross the water, cmp. צָלַח) and come on.—[Men. 37^b דִּצְרִייהוּ v. צָרָה II ch.].

Pa. צָרַר to burst. *Ab. Zar.* l. c. bot. רִמְצָרִי זִיקָר v. שִׁילָא II.

Ithpa. אִתְּפָא, *Ithpe.* אִתְּפָא to be split, burst. Ib. 65^b וְיִכְרֹךְ מִבְּרֵיתוֹ לֵאמֹר that the wine bags should not burst. Sabb. 154^b וְיִכְרֹךְ מִבְּרֵיתוֹ the bags may burst. Yeb. 17^a . . . בְּתָרָא אִתְּפָא אֲחֵיכֶם the (Canaanite) girls of that generation after their wombs cut.—[Targ. Prov. XVIII, 1; XX, 3, v. צָרָה L.]

צֶרֶת II, v. צֶרֶת.

צַר m. (b. h.; preced. art.) [*that which runs through cracks*], resin, balsam (v. Gen. R. s. 91, quot. s. v. בִּלְסָם).—Ker. 6^a, a. fr. רִצָּה an ingredient of frankincense. Sabb. 25^b; Tosef. ib. II, s. כצ' אֵין מוֹלִיקֶיךָ אֵין you must not feed the Sabbath lamb with balsam; Y. ib. II, 4^d צוֹרֵר אֵין מוֹלִיקֶיךָ.

צַר, Sabb. 90^b; Ab. Zar. 75^a bot. Ar., v. צַר III h. a. ch.

צִירֵיָא, v. צִירֵיָא.

צֶרֶד (צֶרֶד) m. (צֶרֶד) *hard and dry matter*. Hull. 36^a; Pes. 20^a; Men. 102^b מִצֶּרֶד זֶ' שֶׁל מִנְחֹה (Ms. M. everywhere צֶרֶד, v. Rabb. D.S. a. 102 notes) the dry portion of meal offerings (not permeated with oil). Eduy. I, 8 זֶ' יֹאכֵל (early eds.

צריך, v. Rabb. D. S. a. I. note 9) it must be eaten dry (coarsely pounded without being moistened); Maas. Sh. II, 4.

צִרִי, Targ. Y. Num. V, 26; Targ. Y. Lev. IX, 17 (some ed.), v. צִרִיָּה.

צִידָא, Targ. II Kings IX, 30; Targ. Is. LIV, 11; Targ. Jer. IV, 30, v. צִידָא.

סֶרֶדָה, סֶרֶדָה (b. h. סֶרְדָּה) pr. n. pl. *Seredah*, in Peræa (v. Neub. Géogr. p. 275), home of R. Jose ben Joëzer. Ab. I, 4. Eduy. VIII, 4; Ab. Zar. 37^a; Pes. 16^a; a. fr.

צִרְיָה f. pl. (v. צִרְיָה) *hard and dry*. Snh. 96^b, v.
צִרְיָה II.

צָרַח *to scream*, v. **צָרַח** I.

צִירִיָּה pr. n. pl. (preced.) *Ts'riah* (*Gathering Place, Tower*). Targ. Jud. IX, 46; 49 (h. text רִצָּה).

צִירִיאתָ f. pl. (v. צִירָא) *full of cracks(?)*. Suhl. 96^b
Ms. F., v. צִירָא II.

צָרִיךְ m., צָרִיכָה f. (צָרָה) *needing; needed; he (she, it) must*. Sabb. II, 7 אדם לומר ו' צ' אדם must order three things &c. B. Bath. 110^a שִׁבְרוּךְ צ' שִׁבְרוּךְ אִשָּׁה צ' שִׁבְרוּךְ אִשָּׁה צ' he who is about to marry a woman, should investigate the character of her brothers. Ber. 13^a כוונה צ' must be read with the intention to comply with the law. Ib. 14^a, a. fr. לומר צ' ואין (abbrev. וואצ'ל, or וואצ'ל לומר, and needless to say, of course. Yoma 83^a אינו צ' ... צ' if the patient says that he needs food (cannot fast), and the physician says, he does not need. Ib. אִי צ' I must have food. Tosef. Hag. II, 11 צָרִיכְנִי ו' צָרִיכְנִי I must offer it &c. Pes. 5^a, a. fr. צָרִיךְ צ' (this reference to a Biblical verse is unnecessary. Y. Hag. II, 78^a top; Shn. 46^a, a. e. לִכְךְ the condition of the time required such a measure; a. v. fr.—צָרִיכָה (sub. שאלה, &c.) is *questionable, is undecided*. Y. Ned. IV, beg. 38^c וּלְבַצֹּר צ' לקצור צ' (not צָרִיךְ) as to harvesting and grape-cutting, it is questionable (whether he may borrow tools of one from whom he has vowed not to derive any benefit, v. הִתְנָאָה).—צָרִיכָהוּ; צָרִיכִין, צָרִיכִים. PL.—צָרָה, צָרָה, v. צָרָה, צָרָה. Sabb. 55^b, a. e. מִצֹּרֶת צ' כוונה, Ber. 13^a, a. fr. מוֹרִיגִי, v. אִינוּ צ' מוֹרִיגִי. Keth. 21^b לְהַעֲרֹךְ צ' אינן צ' need not testify before court (to the identity of their signature); a. v. fr.—צָרִיכִי, Shek. IV, 7 Y. 'ed., v. צוֹרֵךְ.]

צריך, Targ. Ps. XXXVIII, 1 some ed., v. צריך.

צָרִיד: *to need*, v. צָרָה.

צָרִיךְ m., צָרִיכָא I f. = h. צָרִיךְ. Targ. I Chr. XXVIII, 12. Targ. O. Gen. XVI, 12. Targ. Is. LIII, 2; a. fr.—Taan 20^b כָּל מִן דְּצ' רַבִּי whoseoever is in need, let him come and eat. Ib. כָּל דְּצ' לִירֵיבִי let whoever needs (to wash his hands) enter &c.; a. fr.—צָרִיכָא a) (in Y.) *it is doubtful*, v. צָרִיךְ. Y. Gitt. IV, 46^a, v. אֶפְרַסְרוּרִי. Y. Ned. V, end, 54^b כָּל חָמֵן צ' לִירֵיבִי there it was doubtful to him, and here &c.; v. צָרִיכָא. a. fr.—b) *(it is) necessary to state it*. Ber. 21^asq. צ' אֲשֶׁמֶיעִין אֶפְרַסְרוּרִי לָא; וְצ' רַבִּי אֲשֶׁמֶיעִין אֶפְרַסְרוּרִי לָא; and it was necessary (to teach both cases), for, if we had been taught only the first case,

we might have thought ..., and if we had been taught only the second case, we might have thought ... hence it was necessary. Pes. 21^a צ' דא ... למירנא ... צ' דא ... why was it necessary to say 'domestic animals' and 'beasts of chase'? It was necessary, for if ... hence it was necessary. — לא צריבי ד' (sub. פאלא) *it would not have been necessary but for*. Taan. 20^b לא צ' דנפול ו' *it would not have been necessary to use the double expression 'ruinous' and 'liable to fall', were it not for the sake of intimating a case like that of walls which have fallen in consequence of their height, or which stand on the edge of a river*. Yoma 83^b בשב' לא צ' פשיטא *is it not self-evident? It was necessary to state it for the eventuality of its being on the Sabbath*. B. Mets. 30^b לא צ' דודה ו' *it means a case, when he saw the animal pasturing &c.; a. v. fr. — Pl. צריבין, צריי, צריי, Targ. Y. Lev. XXIII, 42. Targ. II Sam. XXI, 4; a. fr. — B. Mets. 31^a לארנא דצ' שומרין* sheaves which need the ground (whereon they lie to ripen). 1b. לא צ' דא ו' *these three passages are necessary, for if &c.* Pes. 23^a ו' צ' דא ו' *and both clauses are necessary; a. fr.*

צָרִיכָא II m. (preced.) *needy, poor man*. Targ. Y. II Deut. XXIV, 14.—*Pl.* צָרִיכָא. Ib. XV, 11.

צָרִיכָהּ f. (preced.) *need, want*. Targ. Prov. X, 15.
Ib. XXIV, 34 (some ed. 'צָרִיכָהּ).

צִרְיָה, v. צִרְיָה.

צָרִיף m. (צָרַף; cmp. מַצְרִיף) [*styptic*,] *alum* (crystal).
Keth. 79^b; Ab. Zar. 33^b, v. מַצְרִיפֵית.

צִירִיף m. (צָרֵף) [*narrow*,] *cone-shaped roof of reeds &c.; cone-shaped hut* (v. Sm. Ant.³, Engl. ed., s. v. Tugurium). Succ. I, 11 כִּמְיֵן צ' if a man makes his Succah in the shape of a cone (the walls forming the roof); Tosef. ib. I, 10. Sabb. 56^b וְכ' נִבְנְהוּ צ' on the day, when Jeroboam introduced two golden calves ..., a hut was built (on the site of Rome), and this grew to be Greek Italy; a. e.—*Pl. צִירִיפִין, צִירִיפִים*. Y. Ab. Zar. I, 39^c בְּרוּמִי שָׁנִי צ' יוֹם on the day when Jeroboam ..., Remus and Romulus came and built two huts on the site of Rome; Cant. R. to I, 6; Esth. R. to I, 9. Erub. 55^b יוֹשְׁבֵי קְבִירִים צ' dwellers in cots are like dwellers in graves. Ex. R. s. 20 הָרַס אֶת הַצ' he destroyed the shepherd's cots; a. e.—*גִּגְוֹת צִירִיפִין* pr. n. pl. *Gaggoth Ts'rifin* (*Cottage Roofs*). Men. X, 2. Ib. 64^b; Y. Shek. V, 48^d פָּעַם אֶחָד צ' או' ג' ... it once occurred during a drought ..., when they did not know whence to get the 'Omer, that a mute was there, and he put one hand on (pointed to) גִּגְוֹת (flat roofs) and one on צִירִיפִין (cone-shaped roofs); they brought him before Pethahiah (Mordcai), who asked, Is there a place called G. Ts. or Ts. G.?

צ' דאָרנטי ch. 1) same. B. Mets. 42^a **צ' דאָרנטי** a cot of bulrushes. B. Bath. 6^a **לא צ' דאָרנטי** but he has no right to put up a cot of bulrushes (and let the rain drip on the neighbor's ground), v. **נָתַתּוּ** Men. 64^b **וְדָא אַצְרִיפָא** . . . **יְדָא אַצְרִיפָא** one hand on a flat roof, and one on a cone-shaped roof, v. preced; Yalk. Ezra 1067.—

[Snh. 44^a, v. צָרִיפִין].—*Pl.* צָרִיפִין. Succ. 13^b צ' הַטָּוֹר those cone-shaped bundles of bulrushes are fit to cover the Succah, when the top knots are untied.—2) pr.n. pl. *Ts'rifā* (or *Ts. d'Ena*), in Babylonia. B. Mets. 86^a מִפְּמִבְרִיתָא לַצ' דַּעֲינָא וּמַצ' (Ms. M. דַּעֲינָא וּמַצ') לַעֲינָא (דַּעֲינָא). Snh. 44^a (expl. אֲדָרָה שְׁנֵעַר, Josh. VII, 21) סִרְבֵּלָא (Ms. F. פ' צ' וּמַצ', v. Rabb. D. S. a. l. note 3) a cloak made in Ts. (v., however, צָרִיפִין).—3) name of an idolatrous temple (and fair) in Ashkelon. Ab. Zar. 11^b.

צִרְיָה I f. (צָרָה) *smelting; transf. purification through trials, chastisement.* Midr. Till. to Ps. CXIX, 81 יֵשׁ צ' וְכִי is there a greater trial than this?

צִרְיָפָה II 1) *cone-shaped roof*, v. צִרְיָפָה—2) בֵּית 'צִרְיָפָה
'צִרְיָפָה pr. n. gent. *Beth (B'né) Ts'rifa*. Eduy. VIII, 7; Y.
Kidd. IV, 65^d bot.; Bab. ib. 71^a בֵּית הַצִּרְיָפָה.

צִרְפָּתָא f.=h. צִרְיָה, *alum.* Targ. Jer. II, 22 Ar. (ed. בוררתא).

צָרִיר, v. צָרִיר.—[Y. Snh. VII, end, 25^d, read צָרִיר.]

צִירָה m. (צָרָה) *bundle, bunch, handful*. Targ. Ps. XXXVIII, 1 **צִירָה** לבנותא ed. Lag. (some ed. צִירָה, *צִירָה*, corr. acc.; absent in ed. Wil. a. oth.) a bunch of frankincense as a good memorial for Israel (h. text לזכור; ib. I. XX, 1 לבנותא ed. Lag. (ed. Wil. צִירָה, corr. acc.). Targ. Y. Num. V, 26 **צִירָה** אדרבא (some ed. צִירָה, corr. acc.); Targ. Y. Lev. IX, 17 (corr. acc.).—V. צִיר I.

צָרָה [*to be narrow*], *to need, want*. Y. Dem. II, beg.
 22^b לא צָרָה ... לִיחָךְ וְלִיחָךְ the scholars had no need to de-
 scribe them; לִמְנוּחָךְ ... צָרָה found it necessary to specify
 them; a. fr.

Nif. נִצְרָה, *to be in need, be forced.* B. Kam. 50^b למכור ר' (or he was obliged to sell his field; a. fr.—Euphem. לנקביו ר' (or sub. לנקביו) *to have a human need,* y. קב. Ber. 23^a. Ex. R. s. 9 וְהוּא הִפְשֵׁה שְׂהוּוֹא לִי תִפְשֵׁה אֵלָיו surprise him when he is easing himself; a. fr.—לֹא נִצְרָה אֵלָיו it would not have been necessary (to mention it) were it not in order to indicate &c. (y. צִרְיָה). B. Mets. 30^b; a. fr.—Y. Ber. VII, 11^b top לשני קטנים נצרכה it was necessary (to state the two seemingly contradictory opinions) for two kinds of minors (one sure, and one doubtful); Gen. R. s. 91.

Hithpa. הִתְחַסְּךָ same, (with לִי) to be in need of, depend on. Taan. 22^b an individual must not impose fasts upon himself, וְלֹא יִתְחַסְּךָ שְׂמָה lest he become dependent on men (become unable to work), and they will have no pity on him. Sabb. 118^a וְלֹא יִתְחַסְּךָ וְכִי עָשָׂה... rather make thy Sabbath a week-day (as regards festive meals) than be dependent on men; Pes. 112^a. B. Bath. 110^a, v. עֲבוּרָה; a. fr.

Pi. צָרָה to have a need. Yalk. Job 927 וְהַצָּרִים, v. צָרָה.
Hif. הִצָּרָה to cause to need, to declare bound, oblige.
 Taan. 23^b שְׁלֵא ה' בְּרוּךְ ... blessed be the Lord that
 he put you beyond the need of Abba Hilkiah's prayer.
 Kidd. 25^a וְרַב הַצָּרָה ר' רַבְּבִי Rabbi decided that she must have
 another immersion; a. fr.

Hof. הִצְרִיךְ *to be needed; to be in need of, be forced.*
Men. 79^b אִם הִצְרִיכְנוּ הַצְרִיכֵנוּ וְכֵן if they shall be needed (for

the sacrifice intended), they shall be used; if not, they shall be otherwise employed; Keth. 106^b; Shebu. 11^a. Ib. animals selected for daily offerings beyond the needed number. Yoma 67^a לא מיעולם לא it never happened that the messenger sent with the Azazel needed to make use of the offer of food. Num. R. s. 7 לא היוצרכי שיעשרו וכו' they had not to be forced &c., v. עָשָׂה; a. fr.

צָרָה, ch. same. Targ. Y. II Gen. XVI, 5.—Y. B. Bath. VIII, 16^b bot. צָרָהּ וּבִנְתָּהּ she needed money and sold to her husband (the property which she had assigned to her brother). Y. Erub. V, beg. 22^b [read:] צָרָהּ לָךְ צָרָהּ לָךְ he who needs thee may smile (assent) to thee (flatter thee), he who needs thee not, dares to wonder at thee (in disapproval); Y. Snh. XI, 30^b top צָרָהּ לָךְ צָרָהּ לָךְ; a. e.—Mostly *pass.* צָרָהּ לָךְ צָרָהּ לָךְ to need, be needed. Ib. חָלַת עֶשְׂרֵה ... דְּלֵא צָרָהּ לֵיהּ he spent thirteen years ... without needing him. Taan. 20^b צָרָהּ לָא צָרָהּ לָא now we do not need it. Yeb. 105^b צָרָהּ לָא צָרָהּ לָא come back, she needs not (to be examined, or: thou needest not examine her). Ber. 13^b צָרָהּ לָא צָרָהּ לָא more you need not do; a. fr.

Ithpa. צָרָהּ, **Ithpe.** צָרָהּ to be needed; to need. Targ. Y. I Gen. XVI, 5. Ib. XLVII, 12; a. fr.—Taan. 23^a צָרָהּ לָא צָרָהּ לָא whenever the world needed rain. Ber. 9^a צָרָהּ לָא צָרָהּ לָא it was necessary (in the Scriptural text) to write *hazzeḥ*. Ib. 13^a צָרָהּ לָא צָרָהּ לָא that *v'hayu* (Dent. VI, 6) which is written, what is it for? It is needed because of the preceding *sh'm'a*. Bets. 7^a צָרָהּ לָא צָרָהּ לָא it was necessary to let us understand distinctly. Bekh. 31^a צָרָהּ לָא צָרָהּ לָא the time needed him, i. e. the scholars felt in need of his teaching. Hull. 38^a צָרָהּ לָא צָרָהּ לָא does Abba (do you) consider the shaking of the ears (of the animal) an indispensable symptom of vitality? Keth. 22^a צָרָהּ לָא צָרָהּ לָא but that citation is needed for the rule which R. H. ... deduced from it. Ib. 97^a צָרָהּ לָא צָרָהּ לָא he wanted money to buy oxen; without it. Ber. 47^b צָרָהּ לָא צָרָהּ לָא two more persons were wanted (to make up the legal quorum); a. v. fr.—Gen. R. s. 91 צָרָהּ לָא צָרָהּ לָא I felt the need of asking him; Y. Ber. VII, 11^b צָרָהּ לָא צָרָהּ לָא sub. צָרָהּ לָא v. צָרָהּ.

Af. צָרָהּ as preceded. **Hif.** Gitt. 63^b צָרָהּ R. ... decided that she required a letter of divorce.

צָרָהּ, צָרָהּ, צָרָהּ. v. צָרָהּ, צָרָהּ.

צָרָהּ to incise, split. Bekh. V, 3 צָרָהּ לָא צָרָהּ לָא if one makes a slit in the ear of a firstborn animal. Ib. ... נָטַל צָרָהּ לָא צָרָהּ לָא (35^a) צָרָהּ לָא צָרָהּ לָא (Talm. ed. (35^a) צָרָהּ לָא צָרָהּ לָא he went and mutilated the ears of other first-born animals. Zeb. 25^b צָרָהּ לָא צָרָהּ לָא if one mutilates the (priest's sacrificial) bullock; Bekh. 39^b (Tosaf. (דוּחָרִים). Tosef. Par. III, 8 צָרָהּ לָא צָרָהּ לָא he slit his ear (to make him unfit for priestly service); a. e.

Pi. צָרָהּ same, v. supra.

צָרָהּ (b. h.; cmp. preceded. **a.** **Hif.**) to strike, smash,

esp. (cmp. **a.** **נָגַע**) to strike with leprosy. Yalk. Is. 271 as I struck thy (Moses') hand with leprosy.—Part. pass. צָרָהּ leper. Num. R. s. 7, v. פָּרַע.

Hithpa. צָרָהּ, **Nithpa.** צָרָהּ to become, or to be a leper. Snh. 110^a צָרָהּ לָא צָרָהּ לָא he who encourages strife deserves to be stricken with leprosy. Ib. 107^a צָרָהּ לָא צָרָהּ לָא David was a leper for six months. Ex. R. s. 3 צָרָהּ לָא צָרָהּ לָא Moses' hand did not become leprous, until he had taken it out &c.; a. e.

צָרָהּ ch., **Ithpa.** צָרָהּ as preceded. **Hithpa.** Targ. Y. I Num. XII, 16 (XIII, 1).

צָרָהּ leprosy, v. צָרָהּ.

צָרָהּ, צָרָהּ f. (b. h.; preceded. wds.) [*plague*], *hornet* (collect. noun). Y. Sabb. XIV, beg. 14^a צָרָהּ לָא צָרָהּ לָא you may kill hornets on the Sabbath (because they are dangerous to life). Ib.; Bab. ib. 121^b צָרָהּ לָא צָרָהּ לָא the same was the case with the plague of hornets in Joshua's days; Yalk. Sam. 102; a. e.—[Yalk. Lev. 537 צָרָהּ לָא צָרָהּ לָא read: צָרָהּ לָא צָרָהּ לָא. Yalk. Sam. l. c. Tanh. Mishp. 18 צָרָהּ לָא צָרָהּ לָא ed. Bub. 12 צָרָהּ לָא Makhsh. VI, 4 רֶבֶשׁ צָרָהּ לָא צָרָהּ לָא there were two plagues of hornets, one in Moses' days, and one in Joshua's; a. e.

צָרָהּ f. (b. h.; preceded. wds.) [*plague*], *leprosy*. Yeb. 63^b (fr. Ben Sira) צָרָהּ לָא צָרָהּ לָא a bad wife is a plague to her husband; ... let him divorce her and be cured of his plague; Snh. 100^b. Lev. R. s. 16, a. fr. לקח צָרָהּ לָא צָרָהּ לָא was smitten with leprosy. Ib. s. 17 (ref. to I Sam. XVII, 46) צָרָהּ לָא צָרָהּ לָא Meg. 8^b צָרָהּ לָא צָרָהּ לָא he whose (seclusion on account of) leprosy depends on the condition of his body; ... אֵלָא בְּיָמָיו צָרָהּ לָא צָרָהּ לָא whose seclusion depends ... on time; ברפואתו צָרָהּ לָא צָרָהּ לָא whose seclusion depends on his recovery; a. fr.—**Pi.** צָרָהּ לָא צָרָהּ לָא Sifra Thazr., Neg., Par. 3, ch. III צָרָהּ לָא צָרָהּ לָא (not) this verse (Lev. XIII, 11) establishes the rule for all leproses that they must be no less than the size of a bean.

צָרָהּ, צָרָהּ. v. צָרָהּ.

צָרָהּ (b. h.; cmp. צָרָהּ) [*to press, shrink*], 1) to smelt, melt; trans. to refine, purify, try. Y. Keth. VII, end, 31^d; Tosef. ib. VII, 11 צָרָהּ לָא צָרָהּ לָא v. infra. Yoma 72^b (ref. to Ps. XVIII, 31) צָרָהּ לָא צָרָהּ לָא if he deserves well, she (the Torah) cheers him; if not, she smelts him (through trials); צָרָהּ לָא צָרָהּ לָא she steels him for life; צָרָהּ לָא צָרָהּ לָא she smelts him for death. Yalk. Ex. 391 צָרָהּ לָא צָרָהּ לָא I studied and searched, refined and tested &c.; a. fr.—2) to tighten, harden. Yoma l. c., v. supra. Y. Yeb. XVI, 15^d top צָרָהּ לָא צָרָהּ לָא Var., v. צָרָהּ.—3) to change, v. infra.

Pi. צָרָהּ 1) to smelt. Keth. VII, 10 (among the occupations to which a wife may object) צָרָהּ לָא צָרָהּ לָא, expl. ib. 77^a צָרָהּ לָא צָרָהּ לָא, v. חָשַׁל רֹדֵר; anoth. opin. צָרָהּ לָא צָרָהּ לָא.

וְחָסַן; Tosef. ib. l. c. וְהָ הוּא מַרְחֵךְ וְכ' he that casts bronze.—
 Trnsf. to *refine*. Gen. R. s. 44 (ref. to צִיּוּרָה, Ps. XVIII, 31)
 וְכ' the (ceremonial) laws have been
 given for them. Ib. וְכ' הַקֶּבֶר (Abraham) whom
 the Lord tried in the furnace of fire. Ib. (ref. to צִיּוּרָה,
 Is. XLII, 7) וְכ' זֶה אַבְרָהָם שֶׁצִּיּוּרָה וְכ' that means Abraham.
 whom the Lord tried &c.; (Yalk. Is. 313 שֶׁצִּיּוּרָה, Nif.).—
 2) to *tighten, harden*. Makhsh. V, 7 לְצִיּוּרָה ...
 הַמּוֹלִיד if one takes a ship out to sea for the sake of tighten-
 ing it; לְצִיּוּרָה ... מוֹצִיא מִסְמֵר if one takes a (glowing)
 nail in the rain for the sake of hardening it; Tosef. ib.
 II, 16 בְּשִׁבְלֵי לְצִיּוּרָה. Tosef. Kel. B. Kam. III, 13 אִפ' (וְכ'
 וְכ' (רָחֵץ וְכ' if he hardened (baked) them (the earthen
 vessels) even in a peat fire. Bets. 32^a מִשְׁצִיּוּרָה בְּכִבְשֵׁן (Ms.
 M. מִשִּׁירָשׁוֹ) from the time he baked it in the kiln. B.
 Mets. 84^a (of iron weapons) מִשְׁצִיּוּרָה בְּכִבְשֵׁן when he has
 hardened them in the furnace, v. צִיּוּרָה, a. e.—3) [*to melt
 together, weld, to combine, join*. Maasr. II, 5 זָרָה (Y.
 ed. צִירָה) if he combined (ate them together). Y. Pes. III,
 30^a top אֵין הַבֵּית מִצָּרָה שְׁנֵי ... אֵין הַבֵּית מִצָּרָה (of leavened
 matter), each half the size of an olive, are in the same
 room, the room does not join them (so as to be counted
 one olive-size); if in one vessel, הַבֵּית מִצָּרָה the vessel joins
 them. Kidd. 40^a, a. e. מִצָּרָה לַמַּעֲשֶׂה, v. מִצָּרָה, a. fr.—
 4) to *change small for large coin*, opp. פָּרַט. Maasr. Sh.
 IV, 2 שְׂוֵדָא מִצָּרָה ... כְּמוֹת as the banker counts when he
 gives small change for large coins, not as he counts when
 giving large coins for small change; Tosef. ib. III, 3 הַקִּצְצִירָה
 (הַמִּצְרָה ... ed. Zuck. (Var. מִצְרָה) if one buys
 a gold Denar for coins designated for second tithes,
 he must count as the banker would when selling small
 change, not as he would, when buying large change.
 Shek. II, 1 מִצְצִירָה, v. פָּרָקוּן. Y. B. Mets. IV, end, 9^d לְצִיּוּרָה
 מִצְצִירָה ... if he wants to change the defective coin
 to be spent in Jerusalem, he must exchange it as if it
 were of full value (v. Bab. ib. 52^b); a. fr.—Sifrē Deut. 48
 אֶחָד מִצָּרָה אֶחָד וְאֶחָד וְאֶחָד מִצָּרָה one gathers a
 gold Denar and spends it, and another changes his ac-
 cumulation for a gold Denar and puts it away; Yalk. ib.
 873, v. סָגַל.

Nif. נִצְרָף 1) *to be smelted, tried.* Yalk. Is. 313, v. supra. Midr. Till. to Ps. CXLIX, 81 נִצְרָפְנִי כִּבְר we have already been tried.—2) *to be hardened.* Kel. IV, 4 מִשְׁצִרְפֵּה בִכְבֶּשֶׁן when they have been baked in the kiln; Tosef. ib. B. Kam. III, 13 מִשְׁצִרְפֵּה.

Hithpa. הִתְצַבֵּר 1) same, v. supra. — 2) *to be joined, combined, counted in.* Naz. 35^b, a. e. אִין דִּירָר מְצַבֵּרָא לְאִיסוּר a permitted thing is not to be joined to a forbidden thing, i. e. if one ate simultaneously, one half of the legal size each, of a permitted and of a forbidden thing, the two must not be counted together to make up the legal size. Ib. 4^a מְצַבֵּרִים יֵה עִם זֶה they are counted together. Ib. VI, 1. Ber. 47^b מְצַבֵּרִין וּבָרַר תְּשֵׁנָה וּבָרַר nine freemen and one slave may be combined (to make up the requisite number of ten for prayers). Ib. שְׁנַיִם וְשֶׁנֶּה מִצֵּט two persons (at meal) and the Sabbath may be combined (count for three persons); שְׁנֵי רַבִּין עִיר רַבִּין . . . מִצֵּט two scholars (at meal) who are engaged in discussion are counted as three. Mikv.

III, 4 מִצְוָה are combined to make up the legally required quantity of water; a. fr.—Tosef. Maas. Sh. III, 3, v. *supra*.

צָרִיף, צָרִיף ch. same, 1) *to smelt, refine, try*. Targ. Jer. IX, 6. Targ. Is. LIII, 10; a. fr. — Part. pass. צָרִיף, i. צָרִיפֶה &c. Targ. Prov. XXX, 5. — *2) *to contract, sponge (cloth)*. — Part. pass. as ab. Snh. 44^a צ' סרבנא Ms. F. (v. Rabb. D. S. a. l. note 3; ed. בצררפא) a sponged cloak (Rashi: *died with alum*, v. צָרִיפֶה); v., however, צָרִיפֶה 2.—3) *to combine, join*. Targ. Y. II Gen. XV, 1; Num. XXIV, 24.

Pa. אָרַךְ 1) to smelt, refine. Targ. Mal. III, 3.—Transf. to torment (v. P. Sm. s. v. 3446). Targ. Prov. XXV, 20.—2) to join, attach. Y. Nidd. II, end, 50^b וְיִשְׁמְרֵה לֹן מִצְרָהּ and never joined them to himself (invited them to a consultation); וְיִשְׁמְרֵה לֹן once he did invite them; בְּגִין כִּי צִירִיתְכוֹן (not צִירִיתְכוֹן) therefore I invited you; a. e.—B. Mets. 53^a, v. infra.—Part. pass. מִצְרָה. Sot. 17^a הָאֵל וְהַשֵּׁן לֹא מִצְרִין הֵן מִצְרִין the Alef and Shin (אֵלֶּף וְשֵׁן) are joined, in אֵשׁ, they are not joined (separated by ׀; Rashi: מִצְרִיתָהּ *Ithpe.*)—3) (denom. of צִירִיתָהּ) to mix earth with alum. Part. pass. as ab. Ab. Zar. 83^b וְהַצִּירִיתָהּ וְהַבְּלִי (the earthen vessels) contain alum and therefore absorb more.

Ithpa. אֵצְתְּרִי, *Ithpe.* אֵצְתְּרִי, 1) *to be joined, to join.* Targ. Y. I Gen. XV, 1; Num. XXIV, 24.—B. Mets. 53^a וְנִצְטְרִי וְנִצְטְרִי (Rashi וְנִצְטְרִי; Ms. M. וְנִצְטְרִי; Ms. H. וְנִצְטְרִי; Ms. F. וְנִצְטְרִי) let them (the two kinds of coins) be joined (and treated as one mass; Rashi a. Mss.: let him join them); לֹא מִצְטְרִי things forbidden as sacred by Biblical law and things forbidden by rabbinical law cannot be combined (Ms. H. לֹא מִצְטְרִי we dare not combine). Succ. 19^a מִי מִי . . . רִאצְטְרִי מִצְטְרִי וְכִי (to make up the legal size) which in itself is not fit? Ber. 47^a מִאי דַּעֲךָ לֵאצְטְרִי מִאי דַּעֲךָ do you expect to be counted with us (as the third person for saying grace)? Yoma 74^a לֵאצְטְרִי מִאי דַּעֲךָ to be added (to make up the legal quantity); a. fr.—Sot. 17^a, v. supra.

צִרְיָ II m. (preced.) *junction*; (adv.) *in immediate succession*. Y. Pes. III, 30^a top **צִרְיָ** לֶחֶם הָאָרֶץ ground his flour for the Passover without interruption (without waiting for the millstones to cool off).

צִרְפָּה m. (preced. wds.) = h. מִצְרָה, *refining pot, crucible*.
Targ. Prov. XVII, 3; XXVII, 21. Ib. XXV, 4.

צָרְפִּית I f. (v. צוּרָה) *belonging to the goldsmith's shop.*
Tosef. Kel. B. Mets. VII, 10, v. פְּתוּחִית.

צִרְפָּתָה II f. (v. next w.) *the woman of Zarephath*
that entertained Elijah (I Kings XVII, 8sq.). Y. Ber. V, 9^b
top. Gen. R. s. 50; Yalk. ib. 84; Yalk. Kings 209; Pesik.
R. s. 3. Ib. s. 54; פְּקֻלָּה. Yalk. Jon. 550 אֶלְמָנָה ... בִּן ...
דִּידָה Jonah ... was the son of the widow of Zarephath.

צָרְפָּת (b. h.) pr. n. pl. *Zarephath* (*Sarepta*), near Sidon. Pirké d'R. El. ch. XXXIII. [In later Hebrew literature 'צ is a name for *France*; with ref. to Ob. 20.]

צִיָּר, צִיָּרוֹר m. (cmp. צִיָּרוֹר II) a stone vessel containing a strainer and having an indented (comb-like) rim; a sort of *cooler*. Kel. II, 8 הַמְסַרְק שֶׁל צ' if an unclean object touches the 'comb' of a cooler; Tosef. ib. B. Kam. II, 8; Tosef. Eduy. II, 1. Kel. III, 2. Mikv. III, 3 הַמְעִירָה מֵעַן if one pouring water out of a cooler throws water out in several places. Ab. Zar. 73^a קָטַן מִצֵּר if one pours forbidden wine from a small cooler into the wine pit. Y. Snh. X, 28^d top וְכִי יִצְרָר שֶׁם צ' וְכִי if a pitcher full of Ammonite wine; Bab. ib. 106^a צִיָּרוֹר (corr. acc.); Num. R. s. 20; Tanh. Balak 18; Yalk. Num. 771 (ed. Salon. כִּרְסוֹר, v. Rabb. D. S. to Snh. l. c. note 1). Gen. R. s. 98 [read:] הָיָה צ' שֶׁל מֵי בְּצוֹר וְכִי even if a pitcher of water had stood by his side, he would have been unable to put his hand forth &c.—*Pl.* צִיָּרָרִין. Tosef. Kel. B. Kam. II, 9.

צִרְצֹרִי m. (צִרְרִי II, v. צִרְרִי) [*chirper*,] *Cricket*. Hull, 65^b
וְהָאֵל הַזֶּה הוּא הַצִּרְצֹרִי has not the cricket four feet &c. (and yet
it is not permitted, because it does not go by the name of
הַצִּרְצֹרִי); v. צִרְרִי I.

*צֶרְוֶרֶת m. (צֶרֶר I) *knot, loop*. Gen. R. s. 92 (ref. to וַיַּאֲסֵר, Gen. XLII, 24) he כְּדוּדִין צ' עֲבִיד ו' (Joseph, in tying Simeon) made something like a loop (making the brothers believe, that he really tied him), as it is written, 'he tied them in *their* eyes'; cmp. ib. s. 91. [Comment. ref. to preced. w. or to צֶרְוֶרֶת offer no intelligible explan.]

צִרְיָה f. 1)=**צִרְיָה**, *cricket*. Lev. R. s. 33, end; Cant. R. to II, 14 **צִרְיָה**, v. **צִרְיָה**.—2) [*croaker*.] *raven* (in Arab. *accipiter*, v. Freit. Dict. s. v.). Esth. R. to I, 9; (ib. 4 **בְּלֵב קָרְיָה**, v. **בְּלֵב**).

צָרַר I (b.h.; v. צִיר II) 1) *to surround, wrap, tie up.* Hall. VIII, 2 **צוּרָר אֶדָם בְּשׂוֹר וּכ'** one may tie up meat and cheese in one sheet. Ber. 23^b **אֵין מִן הַצִּיר אֶת חֲסִידוֹ** a man may tie up his T'fillin with his money &c.; **לֹא יִצָּר** he must not do so. Tosef. Shebi. I, 9 **צוּרָר** he may bandage (a fig-tree when the bark is peeled off). Cant. R. to I, 7 **אֵין לָךְ כְּנָפֶיךָ** I (the Lord) will tie thee up in thy lap (reverential expression for, *my lap*), i.e. I shall remember and visit thee upon thee; a. fr.—Part. pass. **צָרוּר**; f. **צָרוּרָה** &c. Gen. R. s. 14 (ref. to **וַיִּצָּר**, Zechar. XII, 1) **מִלְמַד צָרוּרָה** &c. Gen. R. s. 14 (ref. to **וַיִּצָּר**, Zechar. XII, 1) **בְּקִרְבוֹ** 'וכ' man is tied up within him (love of life is a natural instinct), or else, when trouble comes upon him, he would detach it and cast it away. Sabb. V, 2 **וַיִּצָּאוּ צִירוֹתָיו** may be let out (on the Sabbath) with their udders tied up. R. Hash. 22^b **חֲזוּ צִירוֹתֵינוּ** 'וכ' two hundred Zuz are tied up in my cloak; a. fr.—2) (neut. verb) [*to be narrow,*] *to cause distress;* Part. **צָר**; imperf. **יִצָּר** (with **לִי**, or sub. **לִי**) *to be distressed;* *to worry.* Gen. R. s. 76 (ref. to Gen. XXXII, 8) **וַיִּצָּר לוֹ** 'וכ' ... **וַיִּירָא** he was afraid, lest he slay, he was distressed, lest he be slain; Tanḥ. Vayishl. 4. Yeb. 63^b **אַל תִּצָּר צֶרֶת וּכ'** v. צֶרֶת II; a. e.

Hif. הִיָּצַר 1) *to be distressed, worry, feel sorry.* Pesik. R. s. 3 אַע"פ שׁוֹה׳ הַקָּרִים וּכ׳ although he (Joseph) grieved over it, yet he (Jacob) placed Ephraim before Menasseh.

Ib. Joseph grieved over it exceedingly. R. Hash. II, 9 מִצָּר . . . מִצָּר R. A. found him grieving; ib. 25^a ר"ע מִצָּר ר"ע מִצָּר which of them was grieving? was it R. A. or R. Joshua? Ib. שְׂוִיא מִצָּר R. A. found R. J. in distress. Cant. R. to VIII, 6 מִצָּרִים . . . יוֹצֵאם travellers suffer through them (the rains; Yalk. Is. 333 מַצְרִים; a. fr.—2) *to distress, oppress, persecute*. Lam. R. to I, 5 כֹּל מִי שֶׁנֶּאֱמָר לְהַצִּיר וְכ' whoever is designated to persecute Israel, is first made a chief; Gitt. 56^b כֹּל הַמִּצָּר לְיִשְׂרָאֵל, is first made a chief; Snh. 104^b. Mekh. B'shall. s. 5 להם 5 (הַמִּצָּרִים) כֹּל הַמִּצָּרִים לְיִשְׂרָאֵל להם 5 (הַמִּצָּרִים) כֹּל הַמִּצָּרִים לְיִשְׂרָאֵל all that are to distress them in the future; a. fr.—3) *to narrow, close*. Y. Taan. III, 66^d (ref. to Job XXXVI, 19) מִצָּר פִּיךָ when thou orderest thy prayer, do not narrow thy mouth (be timid in thy demands), but 'open thy mouth wide, and I shall fill it' (Ps. LXXXI, 11). Yalk. Job 927 וְהִצְרַתִּי (not וְהִצְרַתִּי) and I closed him up.

Hof. הֵצַר *to become distressing, be painful.* Ruth R. to I, 7 עֲלֵיהֶם הָרַךְ וְכִי הֵצַרָה *travelling was painful to them, because they walked barefoot.*

Nif. נִצָּר to be tied up, gathered. Sabb. 107^b הָדָם if (in consequence of a blow) blood is gathered (and congealed), though no bleeding took place; Hull. 46^b. Y. Sabb. VII, 10^c top; a. e.—Gen. R. s. 46 מִשֵּׁן רָמוּ when man's blood is tied up (runs slowly, in advanced age); Yalk. ib. 80.

צָרַר ch. same, *to lie up, enclose*. Perf. **צָרַר**; impf. **יִצָּר**, **יִצָּרָה**. Targ. Prov. XXX, 4. Targ. Ez. V, 3. Targ. Y. Lev. XVI, 4 **יִצָּר** (O. **יִצָּר**; h. text **יִצָּרָה**); a. fr. —[Targ. Prov. XXIII, 5, v. **יִצָּר**]. —Part. **צָרָר**, **צָרָה**. Targ. Job XXVI, 8; a. e. —Part. pass. **צָרָרָה**. Targ. Ex. XII, 34 (Y. II **קָטַר**). Targ. Y. Deut. XIV, 25. Targ. Ps. LXXXVIII, 13; a. e. —Lev. R. s. 6 **חַדְשֵׁי צָרָה** **חַדְשֵׁי צָרָה** hold this staff in thy closed hand (Ned. 25^a **קָטַר**). Ber. 23^a, a. e. **לְמִצָּרָה**, v. **צָרָה** II ch.

צָרַר II *to be rough*, v. צָרַר.—Denom. צָרָר II.

צָרַר ch. same. *Pa. part. pass.* מְצָרָר; *pl.* מְצָרָרִים *wrinkled,*
hard. Targ. Josh. IX, 4 (h. text מְצָרָרִים).

צָרָה, צָרָה I m.=h. צָרָה I, *bundle; money-bag, purse*. Targ. Prov. VII, 20. Targ. O. Gen. XLII, 35 (ed. Vien. צָרָה).—Pl. צָרָה צָרָה. Ib.—Bets. 15^a דִּשְׁמִיטָה צָ' bags filled with money (if made of mixed webs). B. Bath 174^a אִמְרֵי צָ' אֲתָסְתָּה (אֲתָסְתָּה) I may say, the father, when he borrowed the money, gave the creditor bundles (of valuables) as security. Ib.^b וְרִישֵׁיכֶן לָצָ' we take into consideration the possibility of security's being deposited with the creditor. Ib. (אֲתָסְתָּה) אִי לֹא דִאֲתָסְתָּה צָ' מֵעִקְרָא וּכ' (אֲתָסְתָּה) unless he had secured him by a deposit, he (the guarantor) would not have assumed the guaranty. Keth. 107^a אֲתָסְתָּה אִי אִמְרָא צָ' I may say, he (the husband on going away) left a deposit with her (his wife, with which to support herself). Ib.^b לֹא מִתְּפִסִּים צָ' לִקְטָנָה לֹא מִתְּפִסִּים צָ' no money is likely to be deposited with a minor; a. e.

צָרָא II m. = h. צֶרֶר II, *pebble*. Y. Peah VIII, 20^d bot., v. בִּרְתָּא.—*Pl.* אֶרְרָא, אֶרְרִין. Y. R. Hash. II, 58^a bot. 'אֶרְרָא מִשְׁדֵּי עֲלִי צ' threw pebbles at it (the moon). Y. Sabb.

VII, 10^a bot. 'כל מבררין כצ' (not מבררין כצורדיא) when she picks the pebbles out (of the wheat).

צִרְיָה pr. n. pl., v. צִרְיָהּ.

צרתא f.=h. **צרה** I. Yoma 19^b **צרתה** ודא, v. **צרה**.

צִדְרָה, צִדְרִי, v. next w.

צִתְרִי, צִי m. pl. (cmp. צִתְרִיָּה) *Satureia*, *savory* (v. Löw, Pfl. p. 325, a. Sm. Ant. s. v. *Thymbra*). Sabb. 128^a

(expl. **סִיָּאָה**, not **פִּיָּאָה**) **צ'** (Ms. M. **צָרִירִי**; Ms. O. **צִצְרִיתִי**;
Y. Shebi. VII, 37^b bot. **צָרִירָה**. Y. Ter. X, 47^b top **צ'** **מִי**
water in which savory (of Trumab) has been steeped.
Ab. Zar. 29^a **צִי'** (Ms. M. **בָּרִירִי**, corr. acc.).

צֶהַת, part. מְצֹחֶת, v. צִיחַ h.

צָתָה, Pa. צָתָה (v. יָצָה) to *kindle*. Sabb. 119^a מְצִיתָה used to kindle the fire himself (to cook for the Sabbath).

ק

P kof, the nineteenth letter of the Alphabet. It interchanges with א a. ב, q. v.; also with פ and with צ, q. v.

‘P, as a numeral, *one hundred*, v. ‘S.

𐤀 a prefix, v. next w.

קָרָא (abbrev. of קָאָם, v. קָאָים a. קָאָים) [*he, it stands,*] a particle of emphasis, mostly untranslatable. Ber. 2^a אימרת קא אכלי וכו' *now, when do the priests eat* T'rumah; ; קא משמע... מילחא *the Mishnah (in choosing that definition of the time) wants to teach us something else indirectly*; ; וואס קאמשמע (abbr. קמ"ל) *and it is this, it wants to teach us*. Ib. 4^b וואס דאס אמרי וכו' *and the reason why they say &c.*; a. v. fr.—V. קמא I, קא. קא.

קָדֵי v. קָאָרִי

קָטָן m. (collect. noun) *cotton-seed*. Sabb. 21^a (expl. שמן קטן) (Ar. a. Ms. Alf. **دَقُون**) *cotton-seed oil*.

קטאבָּה, v. קאמבָּה.

תנא m. (abbrev. of תנאים) *standing*. Targ. Y. Gen. XXIV, 13. Targ. Prov. XXIV, 16; a. e.—Ber. 2^a תנא דרינא ובי דקתני ק' where is the teacher of the Mishnah (I, 1) standing (what does he refer to), when he says, 'From what time does the duty of reading the Sh'm'a begin?' Ib. תנא אקרא the teacher has in his mind the Biblical text (Deut. VI, 7). Taan. 2^a ובי דקתני ובי דהם the teacher refers to what has been taught there (Ber. V, 2) &c. Pes. 43^b מ'סתרביא מ' באוכלין ק'... באוכלין מ'רבה נאכלין it stands to reason, where the text speaks of eaters ('thou must' or 'must not eat'), you extend its scope to eaters, but when the text speaks of eaters, would you extend its scope to things to be (or not to be) eaten?; a. v. fr.

קַיִיאַ קַיִיאַ m. (קיא) [*spitting*,] *outlet*. B. Bath. 68^b
קַיִיאַ Ms. M. (ed. קַיִיאַ; Rashb. a. Ms. H. קַיִיאַ, v. נַגַּת

קָאָם, קָאָם, קָאָם m. (part. of קָם) *standing, rising*. Targ. O. Gen. XXIV, 13 (קָאָם). Targ. Deut. V, 5; a. fr.—Keth. 62^b וְהָיָה רִיבִי... **קָאָם** **מִי** does a father stand up before his son? Erub. 79^a לָהּ **בִּפְנֵי** **רִיבִי** he stands in front of the animal; a. fr.—V. **קָאָם** **כָּאָ** ch.

*אֶלְחוּסִין, a corruption, read: אֶלְחֻזִּירִין m. pl. (αλοῦθης) *well-disposed, well-behaved*, opp. אֶלְגִּירִין. x. B. s. 43 [read:] מִן אֶלְגִּירִין דָּרָא אִי מִן אֶלְחֻזִּירִין וְהָאִי מִן אֶלְחֻזִּירִין ק' this slave whom thou offerest to me for sale, does he belong to the class of the mischievous (κακοῦργος) or to the well-behaved? אִי מִן אֶלְגִּירִין דָּרָא רַב said he to him, he belongs to the mischievous, and as such I sell him to thee.—[The emendations by Perles ZDMG XXXV, 141, Krauss, Lehnwörter, p. 273 sq. stand refuted by the context, in which the slave says וְהָאִי מִן אֶלְחֻזִּירִין וְהָאִי מִן אֶלְחֻזִּירִין I bought thee as a good slave, or as a bad slave?]

וַיֹּאמֶר (καλῶς) *very well*. Sabb. 108^a bot. 'ק' ל"א said he to him, Well spoken.

פֿלֶמֶס, v. קאלמין.

קָאָם, v. קָאָיִם.

קאניסין, v. קאניסין. [The change is an intentional perversion, in accordance with the Talmudic interpret. of Ex. XXIII, 13, v. Snh. 63^b; cmp. Ab. Zar. 46^a, a.e. quot. s. v. **בִּלָּא**. Perh. our w. alludes to *canis*.]—V. קניסין.

קמא, v. קמא I.

קָאָפֶּה m. (onomatop., cmp. קוֹרֶפֶה) *goose*.—*Pl.* קָאָפִים. Ber. 20^a חִירֵיר כִּי ק' דְּמִירָן they are in my sight like white geese (exciting no sexual desires). Gitt. 73^a (of unjust scholars) חִירֵיר דְּמִשְׁלָתֵיהֶם רַב' white geese (old men) that strip men of their cloaks; Keth. 85^a.—[Ar. reads: קָפִי, v. קָפָה.]

צַוּק *neck*, v. **צִוַק**.

קאלותסין, v. קאקיראָנסיין, read: קאקגריסין

קָרָה, *pl.* קָרָה, v. קָרָה I.

L. אֶרֶץ v. קְנָאֵרִי

קָרָה v. קָאָרַר

קָאָה f. (b. h.; קָאָה) *pelican*. Y. Sabb. II, beg. 4^c; Hull.

קְבוּרָה f. (b. h.; קבר) *burial*. M. Kat. 28^a (ref. to Num. XX, 1) immediately after death, burial is mentioned (without mentioning the exhibition of the body in an open place prior to burial). Snh. 46^b (ref. to Deut. XXI, 23) here is a hint in the Torah that burying the dead is a religious duty. Ib. משום ק' משהו when those slain at Bethar were permitted to be buried; Ber. 48^b. Gen. R. s. 62 לקבורה וכו' thirty-eight years intervened between Sarah's funeral and that of Abraham; a. fr.—Targ. Y. II Deut. XXXIII, 21 *cemetery*.

קְבוּרָה, v. קְבוֹרָה.

קְבוּרָה, קְבוּרָה f.=h. קְבוֹרָה, a. קָבֵר, *burial; grave*. Targ. Gen. XXIII, 4; 20. Targ. Ps. XXX, 10; a. fr.—*Pl.* Targ. Job XXI, 32. Targ. Ez. XXXII, 23; a. fr.

קְבוּרָה m.=קְבוֹרָה.—*Pl.* Kel. X, 5 של וכו' pots of pickle which are lined with pitch up to the rim (so that the lid does not touch the body of the vessel itself); [Ar. reads: קְבוּרָה]; Tosef. ib. B. Kam. VII, 7 קְבוּרָה (some ed. קְבִיר).

קְבוּרָה m. (emp. קָבֵר, a. קְבוֹרָה) *a round metal pot*. Tosef. Kel. B. Mets. IV, 11 ומיהם ק' כיסור the lid of a *habia* or of a caldron.

קְבוּרָה, קְבוּרָה pr. n. pl., v. קְבוֹרָה.

קְבוּרָה, v. קְבוֹרָה.

קְבוּרָה, v. קְבוֹרָה.

קְבוּרָה, v. קְבוֹרָה.

קְבוּרָה, v. קְבוֹרָה.

קְבוּרָה, v. קְבוֹרָה, corrupt. of קְבוּרָה.

קְבוּרָה, v. קְבוֹרָה.

קְבוּרָה, קְבוּרָה m.=h. קְבוֹרָה, *appointment*; ק' דירחא *the proclamation of the New Moon Day*. Sabb. 86^b (Ms. M. מנהג אנא דבקרענא בק'—Pes. 51^b bot. 'ק' מנהג אנא דבקרענא בק' for instance, I who know when the New Moon Day was appointed (v. Rabb. D.S. a. l. note).—Esp. ק' דירחא *the fixed regulation of the lunar calendar*. Bets. 4^b, v. קְבוֹרָה.—V. קְבוּרָה.

קְבוּרָה, קְבוּרָה f. (preced.) 1) *appointment*. Targ. I Chr. IV, 23, v. preced.—2) *definitiveness, certainty*. Ker. 18^a who does not make certainty (of the presence of one forbidden piece among permitted ones) a requirement for a sacrifice (אשם חלוי), v. קְבוֹרָה II. Yoma 50^b have his (the high priest's) fellow-priests a definite share in the atonement through the high priest's bullock (i. e. are they to be considered partners in the sacrifice from the time of its dedication), or

do they receive their forgiveness merely by implication?, v. קְבוּרָה.—V. קְבוּרָה.

קְבוּרָה f. (קְבוֹרָה) *gathering*. Snb. 112^a ק' ... requiring to be gathered in one place and to be burnt.

קְבוּרָה I (b. h.; emp. חבר a. חבל) [*to seize; to join, meet, correspond.*]

Pi. *to receive, accept; to take an obligation upon one's self; to contract, agree*. Zeb. II, 1 דמן ק' כל הזבחים שק' דמן all sacrifices whose blood was received (in a vessel) by a non-priest &c. Ib. 4 והלך וזרק וכו' if he received the blood, or carried or sprinkled it with the thought of disposal at an unlawful time. Ib. 3; a. fr.—Ab. I, 1 משה ק' Moses received the (traditional) law from Sinai, and handed it over to &c. Ib. 4 קְבוּרָה מהם (Var. ממנו) received the traditions from them. Ib. 3 לקְבוּרָה וכו', v. קְבוּרָה. Erub. 72^b פָּרִס מְקַבְּלֵי פָּרִס ib. 73^a מְקַבְּלוֹת פָּרִס Ab. I, 15 דורי מְקַבְּלֵי פָּרִס receive every man &c., v. קְבוּרָה. Keth. 58^a (a mnemonic formula) ק' מסר ויחלף if he (the betrothed) accepted (was satisfied to marry her in spite of blemishes discovered), or if the father handed his daughter over to the groom's delegates, or if the father (or his delegates) went along with the groom's delegates; Kidd. 11^a. Keth. 56^b, a. fr. עליו אחריות ק' if he assumed the guaranty. Dem. II, 2, sq. ק' המקבל עליו וכו' he that obligates himself &c., v. קְבוּרָה. Ex. R. s. 3 וכו' לא קְבוּרָה and did they not receive (punishment) for what they did? Ib. אינו מקבל מוסר does not accept correction. Men. 96^b, a. fr. מְקַבְּלֵי מוֹמָא susceptible of levitical uncleanness; a. v. fr.—Esp. *to take on lease, to rent a field* either on shares (v. אָרִיס) or at a fixed rent (v. חֲקִיר). B. Mets. IX, 1. Ib. 9 קְבוּרָה הימנו לשבע וכו' if he rented it of him for seven years. Ib. 10 קְבוּרָה הימני שבע ... if he rented it for 'seven years at a rent of seven hundred Zuz', the Sabbatical year is not included; a. fr.—פנים ק', v. *Hif.* קְבוּרָה.—*Part. pass.* *accepted, acceptable, well-liked, beloved*. Ber. V, 5, v. קְבוּרָה. Ib. 17^a על הבריות מ' and that he may be well-liked of men.—*b*) *holding a tradition*. Peah II, 6 מ' I hold a tradition from R. M. who received it of &c.; Naz. 56^b קְבוּרָה וכו'; a. e.

Hif. *to ask for a favorable reception, to visit, pay one's respects to*. Y. Erub. V, beg. 22^b רבו פני רבו מקבל פני רבו (not דין; = לא; רבו כאילו מקבל וכו' had he done nothing (עשה כלום אלא ... during the thirteen years of his waiting on his master) but greet his teacher, it were sufficient; for he that pays his respects to his teacher is considered as one waiting on the Divine Presence; Y. Snh. XI, 30^b top. Hag. 5^b אתם אינכם תזכו להקביל אתם ... you have greeted a countenance that is seen but cannot see (a blind man), may you be permitted to greet the Countenance that sees and cannot be seen. Snh. 42^a וכו' להקביל פני רבו if Israelites were permitted to greet their Father in heaven only once a month &c.; ... כאילו מקבל וכו' saying the blessing over the new moon in its due time, is, as it were, greeting the Divine Presence; Yalk. Ex. 189 מקביל ר' וי' בבקיעין and waited upon (visited) R. J. in B'kūn; Y. Sot. III, 18^d bot.; Tosef. ib. VII, 9,

ed. Koh. 'ק'; ed. (קבלה) I have learned a charm (by which to ward off demons); ib. 'ק' רביר ו' a charm against the demons of the privy is silence; 'ק' ריסורי ו' a charm for sufferings is silence and prayer; [ed. emended after Rashi: *a traditional rule of conduct*].

קבלי *qabli* m. (v. קבל II) *woe, pain*.—*Pl.* קבלי *qabli*. Koh. R. to II, 20 בר קבליי O, thou son (cause) of my woes!; Lev. R. s. 25 קבלי (corr. acc.).

קבלא f., constr. קבלת (v. קבל IV) *vapor, vanity*. Targ. Koh. V, 15 רוחית לק' for the vanity of his spirit (h. text לרוח).

קבלת v. קבל IV.

קבלת I f. (קבל I) 1) *receiving, acceptance*. Pesik. R. s. 44 קבלת שבים the reception (in grace) of the repentant. Zeb. 13^a מי פסלה וק' does the receiving (of the sacrificial blood by a non-priest) make the sacrifice unfit? Ib. 4 ב'ק' without receiving the blood in a vessel. Ib. I, 4 שליח לק' the act of receiving the blood; a. fr.—Gitt. 62^b לק' one deputed by the woman to receive the letter of divorce in her behalf, v. הולקדו. Ib. referring to the reception of the letter of divorce in her behalf; a. fr.—Tosef. Kel. B. Mets. V, 10 ק' receptacle, v. קיבול. —2) *tradition, traditional law; post-Mosaic Scriptures*, opp. to תורה or דבר זה מתורת ... מדברי ק' למדנו 7^a R. Hash. 7^a this (that the months are counted from Nisan) we learned not from the Law of Moses, but from the words of tradition (historical accounts, ref. to Zech. I, 7; Esth. II, 16 &c.). Ib. 19^a ו'ק' the account of Gedaliah, son of A., is traditional (historical, Jer. XLI), and the words of tradition (post-Mosaic records) are as authoritative as the words of the Torah. Hag. 10^b דברי ו'ק' we must derive no interpretation of Mosaic laws from analogies of expression in post-Mosaic books (e. g. Am. V, 25 as illustrating the sense of Ex. V, 1); B. Kam. 2^b; Nidd. 23^a. Y. Hall. I, 57^b top וק' can we derive a legal rule from a post-Mosaic book (Is. XXVIII, 25)?—Gen. R. s. 7 וק' אתה מלקי wilt thou condemn me to lashes on an inference from a post-Mosaic book?; Tanh. Huc. 6; a. fr.—[Ber. 62^a, v. קבלא II.].—[In later Hebrew ק' *Kabbalah, mystic lore*.]

קבלת II (or קבלת) f. (קבל II) *outcry, rebuke*. Taan. II, 1 (15^a) ו'ק' הוא אומר ו' and in his rebuke, he (the prophet) says, 'Rend your heart &c.' (Joel II, 13); v. Rashi a. l.

קבלות v. קבולת, a. קבולת, v. קיבולת.

קבליתא f. = h. קבלת I, *reception, taking*. Targ. II Chr. XIX, 7.

קבלן f. pl. (קבל I) *guards receiving signals from one another, signal stations*. Y. Yoma VI, end, 44^a (expl. רידכיות, v. רידכי).

קבלן m. (קבל I) 1) *receiver of stolen goods*.—*Pl.* קבלנים. Lev. R. s. 6, v. קביר; Yalk. ib. 471; ib. שאין חבל. —2) *one it is all the fault of the receivers*.—

who assumes another man's obligation unconditionally, differ. fr. *surety*. B. Bath. 173^b bot. ו'ק' אכ"פ ... מן וק' but in the case of a *Kabb'lan*, even if the debtor has property, the creditor may sue the surety. Ib. 174^a לו וק' when one says, give him (not, lend him), and I am surety, give him, and I will pay ..., all these phrases mean absolute assumption of the obligation; a. e.—3) *contractor, a hired man paid for certain work* when it is done, contrad. from day-laborer; also *tenant of land at a fixed rent*. Tosef. B. Mets. VII, 3, v. קבלת. Shebi. III, 9 מקום מבל מקום and the building contractor may take stones (during the Sabbatical year) from any place; [oth. opin.: *the tenant* etc.].—*Pl.* קבלנים. M. Kat. 11^b וק' Y. ib. III, 82^b bot. קבלנין (from קבל) his laborers hired for a certain work.

קבלנא ch. same, 1) *receiver* (of deposits &c.). Y'lamd. to Ex. XXXVIII, quot. in Ar. בחרי בעלה וק' and she had a receiver (trustee) during her husband's life-time.—2) *one receiving and transmitting a tradition, authority*.—*Pl.* קבלני. Naz. 56^b ק' חלתא ... חלתא Ar. (in ed. our w. omitted) whenever a tradition passes through three (or more) authorities, we must mention the first and the last authorities, the intermediate we may omit.

קבלנא v. קיבולנא.

קבלנות f. (v. קבלן) 1) *assumption of an obligation, unconditional surety*. B. Bath. 174^a, v. קבלן. Ib. 173^b (ref. to Gen. XLII, 37) וק' חתא this is a case of absolute obligation.—2) *work on contract*, opp. to time work. B. Mets. 112^a וק' עובר עליו וק' as regards contract work, does the employer that withholds the wages transgress the law (Lev. XIX, 13) &c.? Tosef. B. Mets. VII, 3 לפי ... קבלן if the contract laborer meets with an accident which prevents his finishing the work, you must pay him in proportion, according to his contract.—3) *land tenancy on a fixed rent*. Tosef. Ab. Zar. II, 8 עירסיות וקבלנות (oth. ed. Zuck. (oth. ed. ארסיות וקבלנות; Var. ed. Zuck. (oth. ed. ארסיות וקבלנות) you must not give them (the gentiles in Palestine) tenancies on shares or on fixed rents. Y. M. Kat. III, 82^a bot. ארסיות וקבלנות (read: ארסיות וקבלנות, or ארסיות וקבלנות, *pl.*) contracts of tenancy &c.—V. קיבולת.

קבלת, קבלנות v. preced.

קביל', קבלתא f. (קבל II) *outcry, plaint*. Targ. Gen. XVIII, 20 (Y. ed. Amst. קבילת, read קבילת). Targ. O. ib. 21 (ed. Vien. קביל'; Y. I קבילתא; Y. II קבילת'). Targ. O. Ex. XXXII, 22. Targ. Job XXXIV, 28; a. fr.—Targ. Koh. VII, 6 קיבולת the plaintive sound of crackling thorns.

קבס' (emp. בבש, בבס) *to treat with disrespect* (Rashi: *to annoy, grieve*). Snh. 55^a; Kidd. 26^b קבסותן thou insultest (annoyest) us (with thy scurrilous sophistry); [Ar.: *thou disgustest us*; oth. opin. קבסותן m. *insolent man* that thou art!]

קבסיו, קבסיו v. קבוסאי.

קבסותן v. קבס.

קבע I (b. h.) [*to cover, press,*] 1) *to overpower, rob.* Tanh. T'rumah 9 (ref. to Mal. III, 8) מה אהו... ערבי it is an Arabic expression; when an Arab argues with his neighbor and wants to say, why wilt thou rob me?, he says, why art thou *kob'eni*?; Yalk. Mal. 587 (read גוזלני for גוזלני).—2) *to prevent.* Yad. IV, 3 ... קובע אהו (by allowing the priests' share to be given to the poor) thou preventest the heaven from sending down dew and rain.

קבע ch. same. R. Hash. 26^a sq. a man came to Levi and said 'קבען פלניא וכו' that man is a *kab'an*, and he (Levi) did not know what it meant; (on asking at college, he was told) it means that man is a robber &c. (ref. to Mal. III, 8 וירקבע). Ib. היכי קבעך במאי. Ib. קבעך had I been there, I should have said to the man (using the same expression), how did he *k'ba* thee?, wherewith?, and wherefore?, and thus I should have found out what it meant.

קבע II (preced.) [*to squeeze in, make a hole,*] 1) *to insert, drive in; to fix.* B. Bath. 7^b 'קבע וכו' v. *מסמר*. Tanh. B'ha'al. 15 (ref. to Koh. XII, 11 משמרות) אם קבעת אורח (משמרות) בלבך הן משמרות אורח (the words of the Law) like a nail into thy heart, they will guard thee. Lev. R. s. 5 (ref. to Is. XXII, 16) what nail hast thou driven into it (to acquire ownership)? Tosef. Kel. B. Mets. X, 6 'קבעת (not שקבעת) although he fastened them with nails; a. fr.—Part. pass. *קבוע*; f. *קבוע* &c. Ib. 'קבעת אדם צריך אדם ... יחר ק' וכו' a man ought to have a nail or a peg fixed in the burial ground so as to take possession and be sure to be buried in the designated place. Y. Maas. Sh. V, beg. 55^d 'קבעת אבן a stone affixed to the ground, stationary, opp. *תלושה*; a. fr.—Transf. *to fix, appoint, make permanent.* Ber. 6^b 'קבע מקום וכו' he who designates a certain place where to pray regularly; ib. 7^b. Sabb. 31^b 'קבעת וכו' v. *קבעת*; f. *קבעת* &c. Meg. 7^a 'קבעת וכו' at first they instituted the feast of Purim for Shushan, and afterwards for the whole world. Ib. קבעת... שנתה Esther sent word to the scholars, Appoint my memory to be celebrated for all generations. Ab. III, 2 'קבעת the Lord will determine his reward. Bets. 20^a 'קבעת הלכה וכו' they attempted (by vote) to establish the law in agreement with their opinion; Tosef. Hag. II, 11; a. fr.—Part. pass. as ab. Tosef. Ab. Zar. I, 1 'קבעת regular (annual) festivals. Ab. Zar. 11^b 'קבעת five idolatrous temples (and the fairs connected therewith) are permanent; expl. ib. קבעת וכו' permanent, regular, and all the year through &c. B. Bath. I. c. 'קבעת הלכות קבועות הן they are established laws; a. fr.—2) (denom. of קבע) *to impart the character of a regular appointed meal.* Bets. 34^b 'קבעת למעשר מהו שנקבע מוקצה למעשר does the Sabbath give, to fruit not yet ready for regular use, the character of an appointed meal with reference to the duty of tithing (so that you dare not eat of them on the Sabbath even as a luncheon, *קבעת*)? Ib. 'קבעת שבת the Sabbath gives that character, whether the food you partake of be sufficiently ready for con-

sumption or not. Pes. 105^a קבעת לקידוש... קבעת לקידוש as the Sabbath makes every meal an appointed one with regard to tithes, so does it with reference to Kiddush (that you dare not taste anything before reciting the Kiddush, v. קידוש). Ib. קבעת להברלה the exit of the Sabbath makes every meal an appointed one as regards the Habbalah (v. קבעת לה); a. fr.

Pi. to wedge in, set. Sabb. 67^b קבעת Rashi Var., v. *קבע*.—Part. pass. *קבוע*; f. *קבוע* &c. Num. R. s. 12 בעשרה 'קבעת like the royal crown which is beset with precious stones and pearls.

Nif. to be appointed, established. Tosef. Hag. II, 11 'קבעת הלכה כרברי וכו' the law was established (by vote) in accordance with the opinion of &c.; (Bets. 20^b וקבעו). Y. Yoma V, beg. 42^b 'קבעת אלא וכו' congregational sacrifices are designated as such only by the act of slaughtering. Hall. IV, 11 קבעת חובה that this usage may not become an established obligation; a. e.

קבע ch. same, 1) *to stick into, fix.* Targ. I Sam. II, 14. Ib. XIX, 10. Targ. Y. Ex. XXV, 7; a. e.—Part. pass. *קבוע*; f. *קבוע* &c. Targ. Y. Gen. XXVIII, 12. Targ. Y. II Ex. XX, 21. Targ. Cant. IV, 9 (*engraven*); a. e.—Y. Hag. III, 78^d, v. *מסמר*. Y. Pes. V, 32^b top; Y. Yeb. XIII, 13^c top; v. *מסמר*; a. e.—2) *to fix, appoint, establish.* Targ. Y. II Deut. XXXII, 8. Targ. Y. Ex. XII, 2; a. fr.—Part. pass. as ab. Ib. 3; a. e.—Ab. Zar. 11^b קבעת ארביא an Arabian fair which has no fixed date. Ber. 43^b, v. *קבעת*; a. e.—Ker. 18^a, v. *infra*.—3) *to impart the character of an appointed meal.* Pes. 105^a קבעת לשבת let us interrupt our meal, and (resuming it) appoint it as a Sabbath meal; שבת קבעת נפשו... לא you need not interrupt your meal, the Sabbath itself makes it an appointed meal. Bets. 34^b ליה עיליה וכו' ק' ליה עיליה as soon as he says, 'from here I will take to eat to-morrow', he makes it an appointment (and it is subject to tithes); a. e.

Pa. to set, garnish with.—Part. pass. *קבוע*; pl. *קבועין*. Targ. Y. I Deut. XXXIII, 21 'קבעת מ' אבנין וכו' (not קבעת) beset with precious stones; Y. II 'קבעת אבנין וכו' precious stones are set (in it). Targ. Esth. VIII, 15. Targ. II Esth. I, 2 'קבעת some eds. (Hebr. forms).

Af. same, to set, fasten. B. Bath. 6^a קבעת Ms. R. a. Rashi, v. *קבעת*.

Itpe. to be appointed, established. Targ. Y. Num. XIV, 1.—Ker. 18^a קבעת לא איסורא where there are two pieces (one forbidden and one permitted) the presence of a prohibited element is established; one piece (of doubtful quality) does not establish the presence of a prohibited thing; Naz. 23^a. Sabb. 86^b, sq., v. *קבעת*; a. e.

קבע m. (preced.) *appointment, permanency, institution; regular, perfunctory act.* Y. Ber. II, 4^c bot. אכילה קבעת a regular meal; יצא ק' a regular sleep, v. *קבעת*. Yoma 10^b, v. *קבעת* I. Ber. IV, 1 אין לה ק' for the evening prayer there is no fixed law, expl. ib. 27^b רשות ק' the prayer of one who treats it as a perfunctory obligation, is not

a means of grace. Ab. II, 13 אל ... ק' אלא רחמים וכו' make not thy prayer a perfunctory act, but a means of mercy and grace. Ib. I, 15 עשה דוריהך ק' make thy study of the Law a regular engagement. Num. R. s. 2, beg. ק' משם ... וכו' שמהפללים from this the institution of three daily prayers is derived; a. fr.

קָבֵעָא קי' ch. same, *appointment, fixed time or place*. Pes. 101^b קמא דורר (some ed. לקיבועיה) he goes back (refers in his mind) to his first appointed place for the meal. Zeb. 7^b top מכפרא וכו' a dedicated sin-offering does not effect pardon (for a sin of commission) directly by its dedication, but only by implication (when going along with a sin of omission). Ib. 6^a לא מכפרא וכו' it (the designated meal offering left to heirs) has its pardoning effect not through appointment (as if the heirs had a share in it) but merely by implication, v. קברינחא.

קָבֵעָן m. (קבע I) *violent man, robber*. R. Hash. 26^b top, v. קבע I; [Rashi takes our w. as verb קָבֵעָן *he has done us (me) violence*.]

קָבֵעָתָא f. pl. (קבע II) *setting, frame*. B. Bath. 6^a ק' רכשוירי (Ms. R. a. Rashi אֶקְבֵּינִי) the wooden lining of the cavities in the wall in which the beams are fixed.

קָבֵץ (b. h.) *to press, gather*. Ab. Zar. 19^a (ref. to Prov. XIII, 11) וואס קיבץ על יד ירבה but if he collects learning little by little, he will increase it, v. תְּבִילָה; Erub. 54^b (corr. acc.).—Part. pass. קבוצין, קבוצים *pl.* קבוצין, קבוצין. Y. Shebi. II, 33^d top עמוז אה חק' נטל (עמוז) he may take with him the collected rakings. Gitt. 56^b (ref. to Koh. VIII, 10) אלו' read not *k'burim* (buried) but *k'butsim* (the wicked taking up *heaps* of spoil).

קִי same, *to collect*. Ib. 7^a quot. in Ar. (ref. to Josh. XV, 21 קבצאל ועדר ויגור) he who gathers flocks (students) to the study of the Law, shall dwell in the partition of the Lord. Midr. Till. to Ps. CVII וכו' אֶקְבֵּץ I (the Lord) will gather you in due time; a. fr.

קִי *Nif. קִי, Nithpa. קִי to be collected, gathered*. Snh. 112^a תְּבִילָה לְחֹבֶה those things which can be brought together to the condemned city (with ref. to Deut. XIII, 17). Meg. 17^b ביון שְׁתִּקְבְּצוּ גְלוּיָהּ וכו' when the diasporas are collected, judgment is executed on the wicked. Zeb. 116^a תְּבִילָה כֻּלָּם אֶצֶל וכו' they all gathered themselves around Balaam; a. fr.

קָבֵץ ch. = קָפֵץ *to leap*. Ber. 63^a ed. קבוצין, v. קבוצין I ch.; [Rashi = preced. *gather*].

קָבֵץ m. (preced.) *joint*. Tosef. Bekh. IV, 14; (Bekh. 41^a קָפֵץ), v. קָרֵב.

קָבֵר (b. h.) [*to cave out; to arch*] *to bury*. Snh. 52^a (Ms. M. נראה) חנראה מי קובר את מי we shall see, which will cover which (which will die first). Sot. 14^a הקב"ה ... ק' the Lord buried the dead, ... thou, too, bury the dead (consider attending to the dead a religious duty). Nidd. 24^b קובר מתים וייתי I used to be

a grave-digger. B. Bath. 15^b לְקַבֹּר וכו' he had no place where to bury Sarah; Ex. R. s. 6. Treat. S'mal. ch. XII קְבַרְתִּי חֲחֹלָה וכו' first bury me in the valley, and then collect my bones. Ib. קְבַרְתִּי אֶת־אֲבִי וכו' bury me at the feet of my father. Sabb. 114^a לֹא וכו' bury me neither in white clothes nor in black &c.; a. fr.—Part. pass. קבוי. Keth. 111^a וכו' קבוי. f. קבוי. he that is buried in Palestine is as though buried under the altar. Ber. 18^b במחצלת וכו' for I am buried in a reed mat. Gitt. 56^b (ref. to Koh. VIII, 10) קבויים it really means buried things, for even hidden things were discovered by them, v. קָבֵץ; a. fr.

קִי *Nif. קִי to be buried*. Snh. 47^a if a body has been neither lamented over (v. קָפֵר) nor buried. Ib. ^b לֹא וכו' he must never be buried in that place; a. fr.

קִי *to bury (one after the other)*. Ib. 113^a ויהי קִי ויהי קִי he successively buried (his children) beginning with Abiham &c.

קָבֵר ch. 1) same, *to bury*. Targ. Gen. XXIII, 4. Targ. Ps. LXXIX, 3; a. fr.—Part. pass. קביר. f. קביר. &c. Targ. O. Deut. XXXIII, 21 (Y. קביר, Hebr. form). Targ. Ruth I, 17. Targ. Job XXVII, 15; a. fr.—Snh. 46^b לא בעינא וכו' I do not want them to bury this man (I want not to be buried when I am dead). Ib. מְקַבְּרִית וכו' because the Lord buried Moses. Sabb. 151^b וכו' קביר. v. קביר. a. fr.—Ab. Zar. 38^a וכו' ביה ישראל וכו' an Israelite had hidden a pumpkin in it (the oven).—2) (of tide) *to overflow, inundate*. Gen. R. s. 13; Koh. R. to I, 7 רמרי וקביר which grows and floods, v. קביר.

קִי as preced. **קִי**. Targ. Num. XXXIII, 4; a. e. **קִי** *to be buried*. Targ. **קִי**, **קִי**. Targ. Gen. XV, 15. Targ. Jer. VIII, 2; a. fr.—Snh. l. c. מְקַבְּרִית since righteous men are buried (it would seem that burial is not for the sake of purging the dead from sin). Ib. וכו' קביר. נמי לְקַבְּרִית וכו' they (the other members of the house of Jeroboam) ought also to have been buried for the sake of atonement. Ib. 104^a וכו' קביר. וכו' he buried it (Joiakim's skull), and it would not remain under ground, buried it again &c.; a. e.

קָבֵר m. (b. h.; preced.) *grave*. Snh. 47^b חרש ק' a fresh grave (that has been dug but not used). Ib. בנין ק' a grave on which something has been built, i. e. an arched grave (not flat). Ib. חנוצא ק' חנוצא ק' there are three kinds of graves (with reference to law): a grave that has been discovered (a fresh grave in which somebody was buried without the consent of the owner of the ground); ק' דירוי a known grave (in which one was buried with the owner's consent); ק' חנוצא ק' a grave which interferes with public comfort (made in a thoroughfare). Y. Naz. IX, 57^d top, v. חנוצא. Ohol. XVII, 1 חנוצא ק' if one passes the plough over a grave. Koh. R. to VII, 8 קביר ... אה קביר when they had buried him (Elisha-Aher), a fire came to burn his grave; a. v. fr.—**קִי**. Taan. 25^b וכו' קביר. קביר. have you prepared graves for yourselves (are you ready to

קדוש m. (b.h.; קֹדֶשׁ) 1) *holy, sacred; holy man, saint.*
Yeb. 20^a בל המקרים ... נקרא ק' he who observes the

ordinances of the scholars (with regard to marriage laws) is called holy (chaste). Ib. 105^b; Meg. 27^b עַם הַקֹּדֶשׁ the holy assembly, v. פָּסַע; (Snh. 7^b עַם קָרוֹשׁ; Yeb. l. c. also קָרוֹשׁ). Lev. R. s. 24 כְּדֹכַּי אֲנִי כְּדֹכַּי אֲנִי as I am holy, so be you holy. Y. Sabb. XVI, 15^c bot.; Treat. Sof'rim XVI, 12 הללו ה' praise the Lord in his holiness' (Ps. CL, 1) according to his holy servant, according to (the years of life of) Aaron, the holy servant of the Lord (123 Hallelujahs). Tem. 14^b, a. e. הַקֹּרֵב כל הקרב whatever must be offered in day-time, becomes sacred (by being put in a sacred vessel) only in day-time &c. Meg. 23^b; Snh. 15^a אִם מִן הָאָדָם is a human being ever sacred (dedicated to be Temple property)? Ber. 10^b (ref. to II Kings IV, 9) אִישׁ הַקֹּדֶשׁ ... אישׁ (the prophet) is a pure man, but his servant (Gehazi) is not; a. v. fr.—רַבֵּנוּ הַקֹּדֶשׁ our teacher, the saint, i. e. R. Judah Hannasi. Y. Meg. III, 74^a; a. fr.—הַקֹּדֶשׁ הַיּוֹם (abbrev. H. K. H. the Holy One, blessed be He, the Lord. Ber. 6^b. Num. R. s. 20; a. v. fr.—*Pl.* קָרוֹשִׁים Lev. R. l. c. Sabb. 86^a, a. e. יִשְׂרָאֵל הֵם הַקֹּדֶשׁ the Israelites are a chaste people. Pes. 104^a בְּנֵי שָׁלֵם the descendant of holy men (R. Me-nahem); Ab. Zar. 50^a; a. fr.—פְּרֻשָׁה the section of the Torah beginning with *k'doshim* (Lev. XIX). Lev. R. l. c.; a. e.—*Fem.* קָרוֹשָׁה. Y. Maas. Sh. II, end, 53^d; a. e., v. גִּדְרָה.—2) (v. קָרוֹשָׁה) *Kadosh, the recitation of Kadosh* (Is. VI, 3). Treat. Sof'rim l. c. בְּיוֹצֵר ... קָרוֹשׁ (not בְּיוֹצֵר) a minor ... must not recite *Kadosh* in the morning prayer (v. יָצַר). Ib. עֲמִידָה של קָרוֹשׁ the *Kadosh* recited in the 'standing prayer' (v. עֲמִידָה, *the K'dushshah*).

קָרוֹשׁ ch. (denom. of preced.) 1) *to become sanctified, consecrated*. Men. 100^a לִיקְרוֹשׁ, v. פָּסַע; Yoma 29^b תִּקְדָּשׁ; a. e.—2) *to be betrothed*. Kidd. 12^b רֵיקָרוֹשׁ let her be betrothed by means of the four Zuz which are wrapped up &c.

קָרוֹשָׁה, קָרוֹשָׁה, v. sub קָרוֹשׁ

קָרוֹשָׁה, v. קָרוֹשָׁה

קָרוֹשָׁה f. (קָרוֹשׁ) 1) *holiness, sanctity, sacredness; chastity*. Yeb. II, 3, a. e. אִיסוּר, v. אִיסוּר. Kidd. 55^a, a. fr. קָרוֹשָׁה an object which is consecrated as such (irredeemable), opp. דְּמִים that which is consecrated for its value (redeemable). Tem. 10^b עַל הַזֵּיִל because he has pronounced sanctity on the embryo (by dedicating the mother). Ib.^a חֵלָה עַל עִוְבְרֵיהֶן no sanctification takes effect on embryos (by the dedication of the mothers). Naz. VII, 1 קָרוֹשָׁה נִזְרִית the Nazarite whose sanctification is not an everlasting one (it ceasing with the expiration of his vow). Hag. 3^b אֶת הָאָדָם לְשִׁעְרָהּ as to the first consecration (of the holy land by Joshua), he consecrated it only for the time being (as long as inhabited and ruled by Israelites); Meg. 10^b, sq.; Zeb. 60^b; a. e.—Hor. 13^a גָּדַל עִמּוּ בִּקְרוֹשָׁה the one (the *nathin*, v. קָרוֹשָׁה) has grown up with us in holiness (under the influences of the Jewish religion), and the other (the proselyte) has not &c. Snh. 58^a לִידָהּ בִּקְרוֹשָׁה born in holiness (after his mother's conversion); Yeb.

98^a, v. הוֹרָה; a. v. fr.—2) *sanctification, proclaiming the holiness of the Lord, solemn public act connected with the idea of Israel's priesthood*. Meg. 23^b; Ber. 21^b כָּל דְּבַר שֶׁלֹּא יִהְיֶה לֹא יִהְיֶה no sacred public act should be performed with less than ten persons.—Esp. קָרוֹשָׁה a) *sanctification of the Name, fidelity to the Jewish faith, martyrdom*. Ib. 20^a מִסְרֵי נַפְשֵׁיהֶם אֶת ה' bound to sanctify the Name (with his life); a. fr.—b) קָרוֹשָׁה, or קָרוֹשָׁה the third section of the Prayer of Benedictions (תְּפִלָּה), praising the holiness of the Lord; the appeal to the congregation to join in the 'holy, holy &c.' (v. קָרוֹשָׁה). R. Hash. IV, 5 וְכֵן ה' the order of the benedictions (for the New Year's Day) is: *Aboth* (v. אָב), *G'buoth* (v. גְּבוּתָה), and the sanctification. Ber. 21^b ... קָרוֹשָׁה before the reader reaches the *k'dushshah*. Ib. אֶת הַקֹּדֶשׁ אֶת ה' one praying alone should not recite the *k'dushshah*; a. fr.—קָרוֹשָׁה, also *declaration of the sanctity of the day (the Sabbath &c.)* in prayer or at meals. R. Hash. l. c. קָרוֹשָׁה that section of the Prayer of Benedictions which closes with the benediction 'who sanctifies the day &c.' Bets. 15^b וְכֵן ה' borrow on my (the Lord's) account and celebrate the sanctity of the day, and trust me &c. Ber. 33^b בֵּין קָרוֹשָׁה וְכֵן ה' thou hast made a distinction between the way of sanctifying the Sabbath and that of sanctifying the Holy Day. Pes. 105^a ה' the proclamation of the sanctity of the Day over a cup of wine (קָרוֹשָׁה); a. fr.—*Pl.* קָרוֹשָׁה. Kel. I, 6 עֶשְׂרִי ה' there are ten degrees of territorial sanctity. Y. Ber. IX, 13^a top; Tanh. K'dosh. 4 (ref. to Josh. XXIV, 19) וְכֵן ה' he is holy in all kinds of holy acts, for all his doings are in holiness, his speech is in holiness &c. Lev. R. s. 24 שְׁלֹשׁ אֲנִי קָרוֹשָׁה 'holy', v. קָרוֹשָׁה; Yalk. Is. 272. Ber. 33^a ה' the men of the Great Assembly instituted for Israel blessings (on enjoyments of food &c.), daily prayers, sanctification of sacred days (over wine), and the blessing at the exit of sacred days (v. תְּפִלָּה); a. fr.—3) a title, *his holiness*. Y. Ned. VI, end, 40^a; Y. Snh. I, 19^a top (in irony) לְקָרוֹשָׁה הַנָּזִיר to his holiness Hanania (who had usurped the functions of the Palestine authorities).

קָרוֹשָׁה, קָרוֹשָׁה ch. same, constr. קָרוֹשָׁה. Targ. O. Lev. XXI, 9. Targ. Ez. XVI, 11.—Meg. 27^b רַבֵּנוּ ... רַבֵּנוּ a synagogue whose sacred character is permanent; קָרוֹשָׁה the four cubits surrounding a synagogue whose sacredness is not permanent (as it would cease with the removal of the synagogue). Bekh. 3^b מִקְדוּשֵׁיהֶם he deprives them of their sacred character; a. e.

קָרוֹשׁ 1) *to bore, perforate, penetrate*. Sabb. XII, 1 הַקָּרוֹשׁ he who bores a hole ever so small. Tosef. ib. XI (XII), 3 עַד שֶׁיִּקְרָח אֶת כּוֹלֵי הָאָדָם until he bores as far as is needed for his purpose; Y. Pes. VI, 33^b top. Lev. R. s. 4 ... וְהַזֵּיִל קָרוֹשָׁה הַחֲרוֹתִי one of the passengers of the ship took a borer and began to bore under the place assigned to him; have I no right to

bore in my place? Ab. Zar. 58^a, v. **קִרְחָא**; a. fr.—[Tosef. B. Bath. V, 4 קורה ed. Zuck., read: **קִרְחָא**.]—2) (b. h.; cmp. a. applied to fire) *to burn, rise in a column and spread sparks*; [b. h. also *to enkindle*]. Y. B. Kam. VI, 5^c top (ref. to Mish. ib. 4) **אבל במקטור** the Mishnah speaks of a fire which (unexpectedly) blazes up and spreads, but in the case of a creeping fire all agree &c.; Bab. ib. 61^a בקורה Ar. (ed. בקולחח).

Hif. **הִקְרִיחַ** 1) *to cut out, make an opening*. Y. R. Hash. II, 58^a bot. כבירה . . . לו the Lord made for him an opening (in the clouds) of the size of a *K'barah* (v. **קְבִירָה**), and the moon became visible within it.—2) *to cause burning, to spoil a dish, a dye &c.* B. Kam. IX, 4 (100^b) **הִקְרִיחוּ יורה** (Bab. ed. **הִקְרִיחוּ**), v. יורה II. Y. ib. IX, 6^d bot. **שֶׁהִקְרִיחוּ סממנין** when the dyes burned the material, אבל **הִקְרִיחוּ יורה** ו' but if the boiler burned &c. Erub. 53^b **הִקְרִיחוּ** she spoiled them (the beans) by over-salting. Gitt. IX, 10 **הִקְרִיחוּ חבשילו** if she spoiled a dish for him (he may divorce her). Bets. 29^a **כדי שלא יקריח** so as not to spoil his dish (by spicing it too much or too little); Ar. **שלא יקריחו** that they (the spices) may not burn &c. Tosef. B. Kam. X, 9 . . . **המוליך** if one gives meat to a cook, and he spoils it; a. fr.—Transf. **הִקְרִיחוּ** *to misapply learning, disgrace one's education; to degenerate*. Ber. 17^b **שֶׁהִקְרִיחוּ** . . . **לא ירח** . . . **שֶׁהִקְרִיחוּ** that we may not have a son or a pupil that disgraces his education in public; Snh. 103^a.—3) *to have fever*. Sifra B'huck. Par. 2, ch. IV **מקריח** Par. 2, ch. IV **מקריח** he is comfortable and has no fever; Yalk. Lev. 673. — [Tosef. Maasr. I, 2 **משקריחו** ed. Zuck., v. **קרה**.]

קָרַח ch. same, 1) *to bore, perforate*. Targ. Job XL, 25 (ed. Wil. **קָרַח** Af.).—Cant. R. to I, 10 **לִמְקַרַח**, v. **קָרַח**.—2) [*to break through*], *to grow forth, sprout*. Ber. 56^a **הוֹן** . . . **רָקִיעָא** . . . I saw (in my dream) a pomegranate sprouting through the mouth of a wine jar. B. Bath. 28^b **דְּקָרַח** Ms. M. (Ar. **דְּקָרַח**, ed. **דְּקָרַח**) it (clover or grass) grew forth, and he made use of it, and as it grew again (the next day), he made use of it &c. Hull. 110^a **קָרַח**, v. **קָרַח** . . . **עַד דְּקָרַח** (Sodomitic justice) III. Snh. 109^b (Ms. M. **דְּקָרַח**) give him the ass (whose ear he had cut off), until its ear is grown again; a. e.—3) *to be inflamed*. Ab. Zar. 28^b **עֵינָא לֹה עֵינָא** her eye was inflamed. Hag. 5^a **קָרַח** her knee was burned.

Af. **קָרַח** *to dig out, make a path for*. [Targ. Job I. c., v. supra.]—M. Kat. 4^b **לְאַקְרִיחַ נהר** to clean the canal of B. (in the festive week).

קָרַח m. (preced.) *inflammation, blister*. Neg. VI, 8; VIII, 5; Sifra Thazr., Neg., ch. I קרה (corr. acc.); a. fr., v. **מִר** II.

קָרַח, **קָרַח** ch. same, *inflammation*. Ab. Zar. 28^b **קָרַח** *tearing and inflammation of the eyes*; Bets. 22^a **קָרַח** Ms. M. (ed. **קָרַח**).

קָרַח, **קָרַח** f. (preced.) 1) = b. h. *fever*. Targ. O. Lev. XXVI, 16 **קָרַח** ed. Berl. (ed. Vien. **קָרַח**); Y. (ed. **קָרַח**); Targ. Deut. XXVIII, 22.—2) *inflammation of the eye*, v. preced.—V. **קָרַח**.

קָרַח, **קָרַח** (b. h. **קָרַח**) *to bow*. Midr. Till. to Ps. XXXV ed. Bub. (missing in oth. eds.) **בְּרַאשִׁי אָנֹכִי וְקָרַח** (I praise God) with my head, when I bend and bow in my prayer; Yalk. Ps. 723 **וְקָרַח** (corr. acc.).

***קָרַח**, **קָרַח** (cmp. preced., a. meanings of **קָרַח**; cmp. Syr. **קָרַח**, Brockelm. 312) *to pile up*. Targ. O. Lev. I, 16 ed. Berl. **דִּמְקָרַח** (ed. Vien. a. Y. **דִּמְקָרַח**; fr. **דִּמְקָרַח**); ed. Lsb. **דִּמְקָרַח**, fr. **דִּמְקָרַח**; v. Berl. Targ. O. II, p. 32).

קָרַח m. *Kadia*, name of an unclean bird, *Little Owl* (?). Targ. O. Lev. XI, 17; Deut. XIV, 16 ed. Berl. a. early eds. (later eds. **קָרַח**; h. text **בֹּזֵס**, v. **צָרָא** II).—Ber. 57^b **קָרַח** Ms. M. (ed. **קָרַח**, v. Rabb. D. S. a. l. note 8); Nidd. 23^a Ms. (v. Rabb. D. S. l. c.; ed. **קָרַח**).

קָרַח, Targ. Prov. XVII, 14 ed. Lag. quid? (ed. **קָרַח**; Levy Targ. Dict. **קָרַח**, v. **קָרַח** I).

קָרַח, v. **קָרַח**.

קָרַח, v. **קָרַח**.

קָרַח f. *burning, inflammation*. Targ. Ps. XXXVIII, 8 Ms. (ed. **קָרַח**; h. text **קָלַח**, v. **קָלַח** II).

קָרַח m. (b. h.; **קָרַח**) with **רוּחַ**, or sub. **רוּחַ**, *east wind*. Mekh. B'shall. s. 4; Yalk. Jer. 300. Kel. XX, 2 . . . **הַנִּיחָה** s. 4; Yalk. Jer. 300. Kel. XX, 2 . . . **הַנִּיחָה** if he exposed the trough to the east wind, and it cracked. Gitt. III, 8 **בְּקָרַח** (Bab. ed. 31^a **בְּקָרַח**) after an east wind following the end of the Succoth festival; ib. 31^b **בְּקָרַח**; a. e.

קָרַח, v. **קָרַח**.

קָרַח f. *antecedent, early period*.—Pl. **קָרַח**. Gen. R. s. 1 (ref. to Prov. VIII, 22-29) as the builder needs six things . . . **קָרַח** so the Torah preceded creation by these six early periods, *kedem, meaz &c.*; Yalk. Prov. 942.

קָרַח f. = h. **קָרַח**, *east wind*. Y. Gitt. III, end, 45^b (not **קָרַח**), v. **קָרַח** I.

קָרַח, Cant. R. to IV, 10 **בְּכָל קָרַח**, read: **בְּכָל קָרַח**, v. **בְּכָל קָרַח**.

קָרַח, v. **קָרַח**.

קָרַח, v. **קָרַח**.

קָרַח f. *round segment, hole*. Hull. 57^b **קָרַח** (Ar. a. Rashi Ms. **קָרַח**) how large must a hole in the windpipe be (to make the animal *t'refah*)?

קָרַח, Esth. R. to I, 2, read: **קָרַח**.

קָרַח, **קָרַח** I m., *holy, sacred, pure*. Targ. Num. XVI, 5 (some ed. O. **קָרַח**, **קָרַח**). Targ. Is. I, 4. Ib. LVII, 15; a. fr.—[Targ. Y. Num. XI, 7, read: **קָרַח**.]—Midr. Till. to Ps.

מערר . . . מעיקרא ק' השחא I. Meg. 27^b עיר. CXVIII, 8, v. עיר. I. Meg. 27^b if you sell a sacred object to be taken from a large town to a small place, it was sacred (used for public services) before, and is so now. Ber. 9^b משום . . . העיר R. J. . . declared in behalf of the holy congregation of Jerusalem; a. fr.—Snh. 109^b v. infra.—*Pl.* קדישא, קדישי, קדישיא, קדישין. Targ. Num. XVI, 3; a. fr.—Snh. l. c. ידענא דכולהו כנישחא קדישי נינהו Ms. M. (ed. ארשחא, v. Rabb. D. S. a. l. note) I know that the whole congregation are holy. Pes. 113^b וכ' Ms. M. by the life of the holy (revered) Rabbis in the land of Israel (v. קדישא end); a. e.—[2] קדיש *Kaddish*, the doxology beginning with 'מגדל ויחקדש וכ' magnified and sanctified be his great name. Treat. Sof'rim X, 7; a. e.]

קדישא II m. *ring*, v. קדשא.

קדלא קדל m. (comp. קדר) *hindpart of the head with neck, neck, back* (corresp. to h. קדח). Targ. O. Lev. V, 8 קדליה; Y. קדליה, קדל, קדל. Targ. Gen. XLIX, 8; a. fr.—Ex. R. s. 51 (ref. to Ex. XXXIII, 8) they said *see the (fat) neck of Amram's son!* Y. Bets. V, 63^a bot. קדליה דר"מ I shall lower my back for thee, tread upon me and mount the horse; a. e.—*Pl.* קדלי קדלין. Yalk. Lev. 665 (not קדלין), v. קדשא.—*bacon*. Meg. 13^a, v. קדלי דחורירי.

קדלתי, Yalk. Deut. 801, v. קדלתי.

קדם (b. h.) [*to bend, go forward, to advance, precede; to anticipate*. Y. Meg. III, 74^a bot. מוטב שקדום Haman the wicked would weigh his silver for Israel's destruction (Esth. III, 9), and he said, it is better that my children's silver (the half-Shekel, Ex. XXX, 11 sq.) anticipate Haman's silver (to act as a protection from evil designs); ib. I, 70^d bot. שקדום (*Hif.*). Sifra Vayikra, Hob., Par. 3, ch. V, v. infra. Gen. R. s. 1 וששה דברים שקדום וכ' I shall lower the creation of the world. Ib. קדם מזה קדם איני יודע איזה מזה קדם I know not yet, which of them was first, whether the Torah was created before the throne of glory &c. Ib. קדמה קדמה וכ' Hull. 100^a, sq. he removed it first (before putting in other pieces). Snh. 38^a; Lev. R. s. 14, beg. קדמה. B. Mets. II, 11 אבדתי קדמתי if a man's own loss and his father's loss are to be attended to, his own has the precedence; ib. קדמה שלו קדמה (Bab. ed. 33^a קדם). Ab. III, 9 קדמה לחכמתו וכ' he to whom fear of sin comes before his learning, his learning will endure. Y. Ned. IX, 42^c bot. קדמתי קדמתי the supply of provisions for the people of one's own town has the precedence over &c. Kel. XXV, 4, v. קדמתי; a. fr.

[*Nif.* קדם, Taan. 20^a בקדמה, v. בקדמתי I.]

Pi. קדם *to get the start of*. Y. Taan. I, end, 64^d קדם אחר lest another man get ahead of him (in proposing to a woman he desires to marry); Y. Bets. V, 63^a bot. Sifré Deut. 34 קדמתי מצוותי וכ' no other commands were promulgated before them; a. fr.

Hif. קדם 1) *to advance; to do first; to anticipate,*

provide against. Y. Meg. I. c. קדמתי וקדמתי therefore we read the section of *Sh'kalim* first (before the first of Adar, and before the Sabbath Zakhor); Bab. ib. 13^b קדמתי וקדמתי therefore the Lord ordered their Shekels in anticipation of his (Haman's) Shekels, v. supra. Ib. 30^a קדמתי לשבר שעברה we read it the Sabbath before, opp. מאחרתי. Ib. when Purim falls on a Friday, קדמתי פרישה וכו', we read the section Zakhor on the Sabbath previous. Y. Sot. VIII, 22^d bot. קדמתי לו שכר if he paid the builder in advance. Zeb. 106^a (ref. to Lev. IV, 12) קדמתי קדמתי לשם קדמתי this means that ashes must be there, that he must first have put ashes there; Sifra Vayikra I. c. קדמתי; a. fr.—*to salute first*. Ber. 6^b קדמתי לו שלום . . . יקדמתי לו who knows his neighbor to be in the habit of greeting him, should salute him first. Ib. 17^a קדמתי אדם וכ' never was a man the first in saluting him, not even a stranger &c. Ex. R. s. 23 קדמתי קדמתי באו . . . the angels came wanting to be the first to offer song; קדמתי בני חלה let my children be the first; a. v. fr.—Part. pass. קדמתי; f. קדמתי וקדמתי. Pes. 6^b, a. fr. קדמתי וקדמתי; *pl.* קדמתי; *pl.* קדמתי. Shebi. X, 5, v. קדמתי. Ib. קדמתי וקדמתי antedated notes of indebtedness. M. Mets. V, 10 קדמתי וקדמתי if he intends to borrow money, and he sends his neighbor a gift and says, 'in order to make thee inclined to lend me money',—this is interest paid in advance; a. fr.—2) *to be early, zealous*. Naz. 23^b, a. e. קדמתי וקדמתי man should always be anxious to do a good deed as early as possible. Pes. 4^a, a. e. קדמתי וקדמתי; a. fr.—[Y. Erub. V, 22^d top קדמתי קדמתי read: שמקדמתי קדמתי, שמקדמתי קדמתי, v. קדמתי I.]

קדם ch. same; *Pa.* קדם 1) *to precede; to do early, be early, first*. Targ. Ps. LXIX, 32 קדמתי קדמתי (some ed. קדמתי) whose horns grew prior to its hoofs. Targ. Gen. XIX, 2; a. fr.—Ber. 8^a קדמתי וקדמתי I. Tam. 27^b קדמתי וקדמתי I. a. e.—2) *to go before, come to meet*. Targ. Ps. LXXXVIII, 14. Ib. LXXIX, 8 קדמתי Ms. (ed. קדמתי, corr. acc.); a. fr.

Af. קדם 1) *to be early*. Targ. Gen. XXVI, 31. Targ. I Sam. XVII, 16; a. fr.—2) *to precede, anticipate*. Targ. Job XLII, 3; a. e.—3) *to get the start of; to prevent*. Targ. Ps. XVII, 13; a. e.—3) *to be earlier than, be quick in doing*. Ib. CXIX, 147, sq.; a. fr.—Sabb. 119^a קדמתי קדמתי . . . if you are accustomed to take an early meal, make it later (on the Sabbath), and if you are used to dine late, dine earlier. Ib. 151^b קדמתי קדמתי when a poor man comes, be quick in giving him bread, in order that people may be ready to do so to thy children.—4) *to give preference to*. Y. Snh. I, 18^c bot. . . קדמתי קדמתי they preferred a certain old man to him at the session for intercalation; Y. R. Hash. II, 58^b top; a. e.

קדם m. (b. h.) *olden time*, (adv.) *before*, v. קדמתי.

קדם ch. same. Targ. Ez. XXXVIII, 17; a. e.

קדם, קדם m. (preced.) [*precedence*], 1) (prepos. of time and place) *before*. Targ. Gen. XXIX, 26. Ib. XLIII, 29; a. fr.—With suffix of personal pronoun mostly in *pl.*

Targ. Prov. XXIII, 1 קדמא ed. Lag. (oth. ed. קדמא). Targ. Ps. XCVI, 9 קדמא; a. fr.—Lev. R. s. 37 'קדמא... נפק a proclamation went before him, and all the people came out to meet him. Lam. R. to III, 16; a. fr.—2) (conj.) a) *ere, before*; b) *since, because* (h. מפני). Targ. Y. Gen. XIII, 10 לא ק' Targ. Prov. VIII, 23. Ib. 25 Ms. (ed. קרים); a. fr.—Targ. O. a. Y. II Ex. XIX, 18 'ק' (מנ בגלל Y. I. 19^a bot. —Y. Yeb. XII, 13^a top; Y. Snh. I, 19^a bot. and spat in our presence; Y. M. Kat. III, 82^a bot. קדמינא; Yeb. 39^b; a. e.—V. קדמין.

קדמי, קדמא, קדמא.

קדמון m. (b. h. preced. wds.) *ancient, originator*. Gen. R. s. 38 (play on מקדמ, Gen. XI, 2) 'קדמון, v. מקדמונו וק' R. s. 41.

קדמונא, v. קדמי.

קדמוני m. (b. h.; preced. wds.) *ancient, first, primeval*. Num. R. s. 10 'קדמוני אדם (usually דראשון) the first man. Gen. R. s. 22 'קדמוני נחש ה' the ancient serpent (of Eden); a. fr.

קדמונא f. (preced. wds.) 1) *previous condition*. Targ. Job XLII, 12.—Bekh. 31^a קדמונא ויל לקדמונא (read אזל) he went back to his former condition (resigned his office).—2) *early morning*. Ib. ^b 'קדמונא ויל לקדמונא and he solved that problem the next morning by reference to a Boraitha.—3) *the first time*. Deut. R. s. 1, beg. קדמונא היא חנינונא היא קדמונא is this thy first or thy second offence?; ib. 'קדמונא ויל לקדמונא is it your first &c.?; Yalk. Ex. 392 קדמונא (corr. acc.).—4) *to meet, towards*. Targ. Ps. LIX, 5; a. fr.—Lev. R. s. 37 'קדמונא... יפקו let all the people (of the place) come out to meet me. Ib. לקדמונא, v. קדמ, —5) (adv.) *first, in front*. Targ. O. Gen. XXXIII, 2 ed. Berl., v. next w.

קדמיא, קדמא, קדמי m. (preced. wds.) *first, former, previous*. Targ. Y. II Gen. I, 5 'קדמיא, קדמא, קדמיא. Targ. Is. VIII, 23. Targ. Ps. XCH, 1 'קדמיא (קדמיא). Targ. Gen. XXV, 25; a. fr.—Y. R. Hash. II, 58^b top 'קדמיא K. was appointed (member of the court) before R. Jacob; but R. J. entered the meeting for intercalation before him. Lam. R. to III, 7 'קדמיא, v. קדמיא; a. e.—P. קדמיא, קדמיא, קדמיא. Targ. Job XXIX, 2 (ed. Wil. קדמיא, קדמיא, קדמיא read... מין). Ib. VIII, 8. Targ. Jer. XVI, 18; a. fr.—Targ. Job XVIII, 20 קדמיא Ms. (ed. קדמיא).—Y. Peah I, 21^d bot. 'קדמיא (בני מל' not 'א' הוון ק' מלאכים וק' if our ancestors were angels, we are human beings, and if they were human &c.; Y. Shek. V, beg. 48^c. קדמיא; Gen. R. s. 60; a. e.—Fem. קדמיא, קדמיא. Targ. Jer. XXV, 1. Targ. Is. XLIII, 2 'קדמיא in ancient times. Targ. O. Gen. XI, 2 בק' (h. text מקדמ). Ib. XXXIII, 2 קדמיא ed. Amst. ed. Vien. קדמיא; (ed. Berl. קדמיא; Y. Taan. I, beg. 63^c 'קדמיא in front; a. e.—Y. Taan. I, beg. 63^c 'קדמיא R. Eliezer's opinion in the former quotation (Mishnah) is the same as in the latter. Ib. בק' in the early prayer (שחרית). Y. Peah V, end, 19^a (in a defective passage) what is the difference between this and the former case? Y. Ned. VI, end, 40^a וקדמין ק' when

the first (of the three letters) was read, he showed them honor; a. e.—[Y. Gitt. III, end, 45^b, read: קדמיא.]

קדמין m. pl. (preced. wds.) 1) *beginning, olden days*. Targ. O. Gen. I, 1. Targ. O. Deut. XXXIII, 27 'קדמין (ed. Berl. 'קדמין); Y. 'קדמין from of old. Targ. O. Gen. III, 15. Ib. XXXI, 2 'קדמין (ed. Berl. 'קדמין) and before yesterday (Y. 'קדמין); a. fr.—2) *front; east*. Targ. O. Gen. III, 24. Targ. Is. II, 6 'קדמין as in the east (or: as in former times?); a. e.

קדמיא = קדמיא, v. קדמי.

קדמיא f. (preced. wds.) 1) *past time*; only in מן 'קדמיא before this. Targ. Y. Gen. XXVIII, 19 (O. בקדמיא, ed. Berl. 'קדמיא; h. text 'קדמיא). Targ. Ez. XXXVIII, 17; a. e.—Taan. 12^a.—2) *early morning*. B. Mets. 30^b.—[Yalk. Ex. 392 קדמא, v. קדמיא.]

קדמין (emp. נקד I) to speckle. Part. pass. 'קדמין; pl. 'קדמין. Targ. Y. Gen. XXXI, 10; 12 Ar. (ed. 'קדמין).

קדקוד, קדקוד (b. h.; קדר, emp. II, II; Assy. *kakkadu*) head, skull, vertex; summit. Neg. X, 10, a. e., v. 'קדקוד. Men. 37^a 'קדקוד 'between thy eyes' (Deut. VI, 8), that means the vertex; expl. ib. 'קדקוד the place on the head where the child's brain is seen to pulsate; (Sifre Deut. 35 ראש של 'קדקוד); Erub. 95^b. Gen. R. s. 62, end 'קדקוד he came all the way from the highest point of the desert. Midr. Till. to Ps. XXIII, 4 (expl. 'קדקוד ib.) 'קדקוד של מדבר; a. e.—P. 'קדקוד. Lev. R. s. 9; s. 25, a. e. 'קדקוד ראשיהן by the tops of their heads.

קדקוד, קדקוד, קדקוד ch. same. Targ. Y. I, II Deut. XXXIII, 16. Targ. Y. I ib. 20.—Bekh. 43^b 'קדקוד 'קדקוד a hump in which there is no bone, is merely an elevation of flesh (swelling).

קדקודא, קדקודא, v. preced. wds.

קדר (קדר) (emp. קדר, קדר, קדר) to cut around, perforate, cut out. Sabb. 116^a; Y. ib. XVI, 15^c bot. קדר (קדר), v. 'קדר. Snh. 103^b 'קדר 'קדר Manasseh cut the divine names out (of the Scriptures). Kidd. 22^b 'קדר 'קדר one must bore (through the slave's ear) until the door is reached. Hull. 77^a 'קדר 'קדר כל שחורפא קדרו (Ar. a. Ms. M. correct. קדרו, v. Rabb. D. S. a. l. note) such flesh as the physician cuts out; a. e.—Part. pass. 'קדר. Ab. Zar. 32^a (expl. עיר 'קדר) a hide which is slit open opposite the heart and cut out like an air-hole; Tosef. ib. IV (V), 7 'קדר כל שק' כנגד לבו Var. ed. Zuck. (text שנקב, oth. ed. שנקב). Ukts. II, 4 'קדר (ed. Dehr. 'קדר) cut into, opp. שלמה.

Pi. קדר 1) to cut through; (in measuring distances) to estimate the level distance between two places separated by mountains. Erub. V, 4 (58^a) 'קדר 'קדר (Y. ed. Ven. 'קדר; v. Rabb. D. S. a. l. note 90) I have heard a tradition that in measuring Sabbath distances elevations are considered as cut through. Ib. 58^b 'קדר how is the measuring done to obtain the tunnel distance? He who stands below holds the rope against his heart, while he who stands above holds the other end of the

rope against his feet. Ib. אין מקדירין אלא בחבל ו' only a rope of four cubits can be used for measuring &c. Ib. אין מקדירין לא בעגלה ו' this method of measuring distances is not applied in the case of a slain body found in the field (v. נִגְלָה), or for cities of refuge. Tosef. ib. VI(V), 11 מְקַדֵּר וְעוֹלָה מִן הַיָּד ו' we go up measuring the air-line and down again (on the other side), and consider the elevation as if it were cut through before us. Erub. 58^a מְקַדֵּר וְעוֹלָה ו'; Tosef. l. c. 12 מְקַדֵּר. Y. ib. V, 22^d (repeatedly מְקַדֵּרִין. Ib. מְקַדֵּרִים (corr. acc.). Y. Sot. V, 20^b hot. מְקַדֵּרִין; Y. Macc. II, end, 32^a מְקַדֵּרִין; a. fr.—Y. Keth. XIII, 36^b top מְקַדֵּר וְעוֹלָה ו' he may cut his way through the vines and get out (v. פָּסַק).—[Pes. 11^b מְקַדֵּרִין, read: מְקַדֵּרִין, v. קָדַר.]—2) (denom. of קָדַר or קָדַר) to make pots, pretend to be a potter. Ruth R. to I, 1 (s. 2), v. קָדַרִין. *Hif.* מְקַדֵּרִין to cut through; to penetrate. Erub. 58^a, v. supra. Nidd. 56^b; Tosef. ib. VI, 13 מְקַדֵּר ו'. v. גָּדַר; [perh. fr. קָדַר II, becomes dull].

Nif. קָרַדַּר to be cut out. Hull. 77^a שְׁבַעַתָּה (Ar. [קָרַדַּר] if the flesh over a fracture is cut out like a ring. Ib. 57^b שֶׁנִּקְרַדַּר שְׁלֵה וְכִי a lamb . . . whose wind-pipe was perforated, and they inserted a tube of reed, and it recovered.

בשר אֵבֶב (קֶדַר) ch. same, *to penetrate*. Men. 83^a רשמי קֶדַר (Ms. M. קריי, v. Rabb. D. S. a. l. note) meat being fat penetrates (the fat is communicated to an object with which it comes in contact); Zeb. 98^a מִשֶּׁבֶר קֶדַר (Ms. K. דקריי; Ms. R. 1 דקריי; v. Rabb. D. S. a. l. note 6). Ib. 79^b שֶׁבֶר רוֹק דקריי Ms. M. (ed. דקריי; Ms. R. 2 a. Ms. K. דקריי; Ms. R. 1 דקריי) it is different with saliva, because it penetrates.

Pa. קָיֵר to measure level distances. Y. Bicc. I, end, 64^b
'שְׁגוּלֵי קֵיִרָה, v. מאן דמקסר וב'.

Ithpe. אֶתְּקַרְרִי (אַתְּקַרְרִי) *to be caved or arched*. Targ. Esth. VIII, 10 אֶתְּקַרְרִי פִּיטֵם וַיֵּכֶּה (ed. Lag. אַתְּקַרְרִי) the soles of their feet were arched (so that they, in running, touched the ground only with their toes).

קֹדֶר II (b. h.; cmp. Arab. *kaḍar*) [*to be soiled,*] *to be dull black*; *transf. to be sad*.

Hif. הִקְדָּרַי *to become*, or *be black*. Y. Nidd. II, 50^b top שוור מְקָדָרֵי a dull black color, opp. מְצוֹחֵה shining. Y. Sabb. X, 12^a bot. מְקָדְרוֹת ר' של' Rabbi's face darkened (he grew sad). Gen. R. s. 12 פְּנֵיהֶם מְקָדְרוֹת וְהַשֵּׁשִׁים... הַרְשֵׁעִים *in the future world the statures of the wicked shall be bent* (their pride broken), and their faces shall be sad.

קָדַר ch. same. Targ. Y. Deut. XXVIII, 15.—[Yalk. Job
901 וקדיר יתיה, read as Lev. R. s. 22: וימקיר.]

Ithpe. אִתְּפֵי to become black. Targ. Cant. I, 5. Targ. Lam. V, 10. Targ. Koh. XII, 2.

קֶדָר (b. h.) pr. n. *Kedar*, name of a tribe of Arabs. Cant. R. to I, 5 (Ex. R. s. 23 ירמיהא). Bets. 20^b צאן ק' sheep from Kedar; a. e.—Denom. קָדְרִי; קְדָרִים. Taan. 5^b קְדָרִים ק' עובדין למים the Kedarites worship water.

קִנְיָר m. (v. next w.) 1) (cmp. **פִּקְדָּר**) *potter*. Toh. VII, 1.—
קִנְיָרִין, **קִנְיָרִים** Num. R. s. 16, beg. (ref. to **חֶרֶשׁ** Josh.

II, 1, v. הָרָסוּ יוֹב (I pretended) they pretended to be potters and called out, who wants pots?; Tanh. Sh'lah 1; Yalk. Josh. 7; [Ruth R. to I, 1 (s. 2), v. סָקְרָתָא]. Gen. R. s.86 ק' יוֹב (Ar. קרוֹיִים) will you import potters to K'far Hanina? (Matt. K. קָרָיוֹת *pots*); v. הָרָסוּ.

קדר m. (קדר I) *pot.* Pes. 41^a ק' צלי roasted through the heat of the pot. Meg. 7^b, v. צלי; a. e.—Pl. קדרים, v. preced.

קִדְרָא, **קִי**, **קִדְרָא**, **קִדְר** ch. same. Targ. O. Num. XI, 8 (h. text פָּרֹר). Targ. Mic. III, 3 (h. text קָלַחַת) ; a. fr.—Targ. Joel II, 6; Targ. Jer. VIII, 21, a. e., v. אֶחָדִים.—Lev. R. s. 19, beg. הִרְחֵא בְּקִי הִיבִיטֵנוּ he put them (the young ravens) into a new pot. Esth. R. to III, 6 (prov.) נִפְּלָה כִּפְסָה נִפְּלָה כִּפְסָה if the stone falls on the pot, woe to the pot; if the pot falls on the stone, woe to the pot; (Yalk. Esth. 1054 נִפְּלָה כִּפְסָה לְקִדְרָה וְכִי נִפְּלָה כִּפְסָה לְקִדְרָה וְכִי נִפְּלָה כִּפְסָה לְקִדְרָה וְכִי נִפְּלָה כִּפְסָה לְקִדְרָה). Erub. 3^a, a. e. שְׂדֵהוּמִי קִי, v. חֲמִישִׁים; a. fr.—Transf. *intestines, rectum, bladder*. Ber. 62^b וְכִי נִפְּלָה כִּפְסָה לְקִדְרָה וְכִי נִפְּלָה כִּפְסָה לְקִדְרָה וְכִי נִפְּלָה כִּפְסָה לְקִדְרָה וְכִי נִפְּלָה כִּפְסָה לְקִדְרָה while thy pot is hot, empty it (do not delay discharge). Sabb. 33^a וְכִי נִפְּלָה כִּפְסָה לְקִדְרָה וְכִי נִפְּלָה כִּפְסָה לְקִדְרָה more numerous are those killed by the pot (by delay of discharge) than those killed by starvation.—[Num. R. s. 7; Lev. R. s. 18 לְקִדְרָה some ed., v. קִדְרָה].—Pl. קִדְרָה, קִדְרָה, קִדְרָה, קִדְרָה. Targ. II Chr. XXXV, 13. Targ. Y. Num. XXXI, 23.—Y. Hag. II, 77^d bot.; Y. Snh. VI, 23^c bot.; a. e.

קָדְרָה, קָדְרָה; f. h. same, *pot, contents of the pot*, *dish*. Hull. VII, 3 באוּרָה אִם יֵשׁ ... if there is enough milk to give a taste to the entire contents of the pot. Ab. Zar. 67^b, a. fr. יוֹמָא בִּתְרֵי, v. יוֹמָא. Ex. R. s. 1; Sot. 11^a (ref. to Ex. XVIII, 11) בִּבְלָה שְׂבִישָׁלוּ, v. בִּשְׁלָה. Ib. מֵאֵי הָיָה מְשַׁמֵּעַ דְּרֵאָא דְּדִי לִישְׁנָא דְּקָיָה what is your evidence that this *zadu* (Ex. i. c.) has the meaning of cooking in the pot? Pes. 112^a וְכִי לֹא תִבְשֵׁל בִּקְיָה cook not in a pot which thy neighbor has used, i.e. marry not a divorced woman. Y. Shh. VIII, beg. 26^a הַשְׁתִּירָה הַקְּדָרָה וְכִי בשל when the semen within begins to boil, the pot blackens without (the hair grows); a. fr.—Trnsf. *skull*. Hull. 45^a כָּל מֵה שֶׁבַק, v. מוֹחַ. Ib., sq. עַל פִּי הָקָיָה ... כְּמִין שְׁנֵי two bean-like glands lie at the mouth of the skull (at the end of the cerebellum).—*Pl.* קָדְרָה, קָדְרָה. Pes. 30^a; Zeb. 95^b בַּפֶּסֶח קָיָה earthen pots in which leavened matter has been cooked on Passover, must be broken. Num. R. s. 16, a. e., v. קָדְרָה; a. fr.

I. קָרָהוּ v. קָדְרוּ

קדרום, v. קדרום.

קִדְרוֹן (b. h.) pr. n., 'נַחַל ק' *Torrent (or Brook) of Kidron*, near Jerusalem. Y. Taan. III, 67^a top, a. e., v. קִשְׁקִשׁ I.

קִרְוָה Targ. Y. Gen. VIII, 4, v. קִרְוָה I.

קדרון, Lam. R. to I, 16 גלוסקאן ק' some ed., read:
קדרן.—Yalk. Lev. 665 חמרי ק' read: קדרלון.

מִדְּרֵינֹן, v. קַדְרֹנִין.

קדרום I m. (κέδρος) *cedar*. Targ. O. Gen. VI, 14 (h.

text (גפר).—R. Hash. 23^a (among the species of ארז) ק' Ms. M. 2 (Ms. M. 1 קדרום; ed. קדרום; v. Rabb. D. S. a. l. notes 50, 60).

קדרום II pr. n. m., v. קדרום II.

קדרות f. (denom. of קדר) *potter's trade*. Ruth R. to I, 1 (s. 2) ref. to דריוצרים I Chr. IV, 23, in connection with Josh. II, 1 דרש מקרין (דרש) they (the spies) carried potters' tools with them, pretending to be potters, v. קדר.

קדרית, Y. Kil. I, 27^a bot., v. פֶּרְקָא.

קדריונמס, v. קדריונמס.

קדריונן m. (κέδρινος, -ov) of cedar, cedar wood. Targ. Y. II Gen. VI, 14 (quoted Gen. R. s. 31) דאעין דק' Y. I וקרינן קדריונן (ed. Amst. קדריונן, corr. acc.).—Tanh. B'shall. 24 (ref. to Ex. XV, 25) קדריונן, read with Y'lamd. a. l., quot. in Ar. קדריונן; Mekh. B'shall. Vayass'a, s. 1 קדרום v. קדרום I.

קדריתא, קדריתא f. (קדר II) *black*; trans. *miserable*. Targ. Cant. I, 6.

קדרנימס, v. קדרנימס.

קדש, v. קדש.

קדש (h. h.) [to be cut off, separated, v. Ges. Hebr. Dict.¹² s. v.; cmp. פֶּרַשׁ] to be, become pure, sacred, holy. Y. Sabb. III, 5^d bot.; ib. IV, end, 7^a עלי דיום ק' the day became holy upon him, i. e. the Sabbath commenced while he was engaged in doing something. Meil. II, 8 (10^a) קדשו בכלים (Talm. ed. קדשן) after they have become sacred by being put in a sacred vessel (v. infra); Shebu. 11^a (Ms. F. קדשן). Bekh. 4^b קדשו בכוריה וק' the firstborn in the desert were consecrated; a. fr.

קדש Pi. קדש, קדש 1) to sanctify, esp. שם שמים, or את ק' to sanctify the name of the Lord, to manifest fidelity to religion by noble deeds, by martyrdom &c. Sot. 10^b; 36^b יוסף שק' Joseph who sanctified the name . . . in secret (when he resisted temptation); וק' יהודה שק' Judah who sanctified . . . in public (when he admitted his guilt, Gen. XXXVIII, 26); a. fr.—2) to sanctify, consecrate; to purify, keep pure. Ber. 17^a קדש עצמך Ber. 17^a keep thyself clean and pure (aloof) from every guilt &c. Yoma 39^a (ref. to Lev. XI, 44) . . . קדשם אדם מקדשן if a man sanctifies himself a little (trains himself to self-restraint), they (the divine agencies) will help him much to sanctify him; מלמטה מקדשן if he (sanctifies himself) below, they will sanctify him from above; וק' בעולם הזה מקדשן וק' in this world, they will declare him holy in the hereafter. Yeb. 20^a, a. e. קדש עצמך במותר לך sanctify thyself by self-restraint from what is permitted to thee. Hag. 8^b, a. e. קדשה לשערה, v. קדשה. Sebu. 15^a . . . הכלים as regards all vessels that Moses made, theointing of them gave them their sacred character; Snh. 16^b מקדשן (corr. acc.). Men. 95^b מקדש the oven (the baking of the showbread) gives it its sacred character.

Ib. 100^a כלי שרה מקדשן the vessels of the service consecrate (the things put into them); a. v. fr.—Part. pass. מקדשן; f. מקדשה; pl. מקדשים &c. Sabb. 55^a (ref. to Ez. IX, 6) read not *mikdash* (my sanctuary) but *m'kuddashai* (my sanctified ones), that means those who fulfilled the whole Law &c.; Ab. Zar. 4^a. Zeb. 115^b (ref. to Ps. LXVIII, 36) מקדשן read מקדשן 'from thy sanctified ones', when the Lord passes judgment on his holy servants &c.; a. fr.—3) (with, or sub., ידיו ורגליו) to wash hands and feet prior to a sacred act. Yoma III, 6. Ib. IV, 5. Ib. 22^a; a. fr.—4) to prepare the water of lustration (Num. XIX). Par. VI, 1 ונפל המקדש ונפל if he prepares the lustration, and some of the consecrated water falls upon his hand. Ib. 2 טמל he may take (of the ashes) and prepare the water with them. Ib. 3 וק' המקדש בשוקר he who puts ashes into a large vessel of water; a. fr.—5) (of seasons) to proclaim the sanctity of esp., a) (ק' הדרש) to proclaim in court that the new month had begun (v. infra). R. Hash. II, 7 unless the new moon is seen in its due time (on the evening of the twenty-ninth day), no announcement is made, for the heavens have already proclaimed it (and the new month begins with the thirty-first day). Ib. 24^a בין כ' וק' . . . in neither case is the ceremony of announcement required, for we read (Lev. XXV, 10), 'ye shall sanctify the fiftieth year', years thou must sanctify &c. Ex. R. s. 15 ואתה את הדרש I and you, let us (as a court) proclaim the month (of Nisan); a. fr.—Part. pass. as ab. R. Hash. II, 7 וק' אומר מק' וב' the president of the court says, '(the new month is) proclaimed', and all the people say after him, 'proclaimed, proclaimed.' Ib. III, 1 וק' ולא חספיקו לומר מק' וב' when the witnesses were examined, and the court had no time to say *m'kuddash* before night set in; a. e.—b) ק' חשבה to pronounce the sanctity of the Sabbath, the Holy Day &c., to recite the Sabbath or the festive benediction (over wine), to say *Kiddush*. Pes. 105^a בע"ש ק' שלא ק' מי שלא ק' he who fails to bless the Sabbath on the Sabbath eve, may do so during the entire day. Ib. 106^b if a man tasted something without *Kiddush*, he must not bless the Sabbath; Ib. 107^a even if he has tasted something, he must bless the Sabbath. Ib. וק' כגון זה ראוי לקדש עליו a beverage like this is fit for *Kiddush*; a. fr.—6) ק' אשה [to consecrate a woman,] a) to betroth (expl. Kidd. 2^b כחוקדש . . . לה) because the rabbinical term, in place of the Biblical קנה, because he makes her forbidden to others like a consecrated object, v. קדשה. Kidd. II, 1 וק' אדם האיש מקדש בו וק' a man may betroth a woman either in person or through a deputy. Ib. 41^a וק' אסור לאדם שיקדש . . . ער וק' a man is forbidden to betroth a woman to himself, before he has seen her. Ib. II, 4 וק' וק' . . . וק' וק' if a man said to his deputy, go and betroth to me that certain woman in that certain place, and he went and betrothed her in a different place, she is not betrothed (the betrothal is invalid); a. v. fr.—Part. pass. מקדשה; pl. מקדשות. Ib. וק' in such a case the betrothal is binding. Ib. 7; a. fr.—b) (of the father of a minor of a minor)